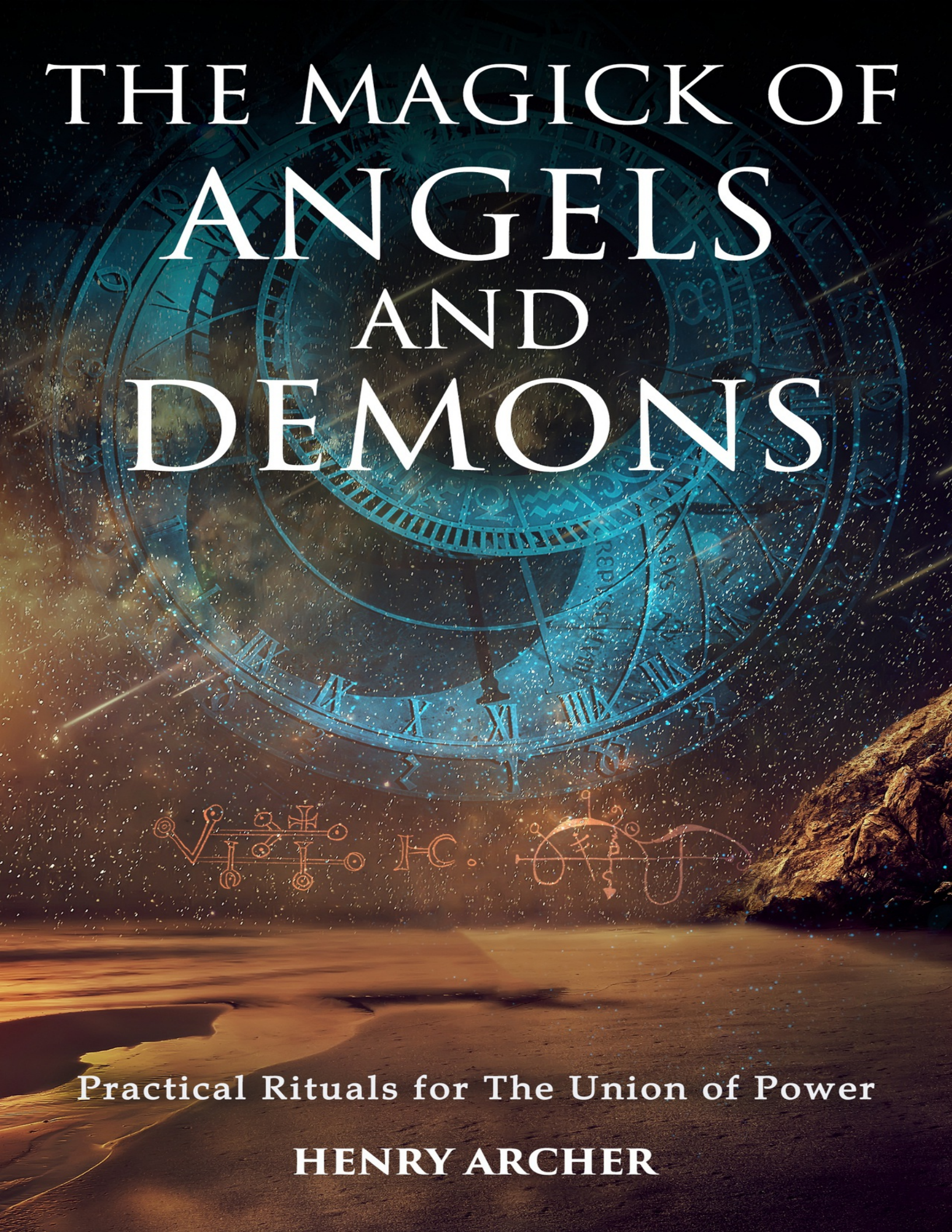
THE MAGICK OF ANGELS AND DEMONS



Practical Rituals for The Union of Power

HENRY ARCHER

The Magick of Angels and Demons

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Henry Archer

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Table of Contents

The Union of Magickal Power

The Collective Power

Practical Magick

Choosing the Right Power

The Ritual of Union

The Powers of The Ritual of Union

1. Vehuiah and Bael

The Sigil of Vehuiah and Bael

2. Yeliel and Agares

The Sigil of Yeliel and Agares

3. Sitael and Vassago

The Sigil of Sitael and Vassago

4. Elemiah and Gamigin

The Sigil of Elemiah and Gamigin

5. Mahashiah and Marbas

The Sigil of Mahashiah and Marbas

6. Lelahel and Valefar

The Sigil of Lelahel and Valefar

7. Achahia and Amon

The Sigil of Achahia and Amon

8. Kahetel and Barbatos

The Sigil of Kahetel and Barbatos

9. Heziel and Paimon

The Sigil of Heziel and Paimon

10. Aladiah and Buer

The Sigil of Aladiah and Buer

11. Laviah and Gusoin

The Sigil of Laviah and Gusoin

12. Hahaiah and Sitri
The Sigil of Hahaiah and Sitri

13. Yezalel and Beleth
The Sigil of Yezalel and Beleth

14. Mebahel and Leraje
The Sigil of Mebahel and Leraje

15. Hariel and Eligor
The Sigil of Hariel and Eligor

16. Hakemiah and Zepar
The Sigil of Hakemiah and Zepar

17. Lavel and Botis
The Sigil of Lavel and Botis

18. Keliel and Bathin
The Sigil of Keliel and Bathin

19. Loviah and Sallos
The Sigil of Loviah and Sallos

20. Pahaliah and Purson
The Sigil of Pahaliah and Purson

21. Nelakel and Marax
The Sigil of Nelakel and Marax

22. Yeyayel and Ipos
The Sigil of Yeyayel and Ipos

23. Melahel and Aim
The Sigil of Melahel and Aim

24. Chaviah and Naberius
The Sigil of Chaviah and Naberius

25. Netahiah and Glasya Labolas

The Sigil of Netahiah and Glasya Labolas

26. Haaiah and Bime
The Sigil of Haaiah and Bime

27. Yeretel and Ronove
The Sigil of Yeretel and Ronove

28. Shahaiah and Berith
The Sigil of Shahaiah and Berith

29. Riyiel and Astaroth
The Sigil of Riyiel and Astaroth

30. Omael and Forneus
The Sigil of Omael and Forneus

31. Lekavel and Foras
The Sigil of Lekavel and Foras

32. Veshariah and Asmodai
The Sigil of Veshariah and Asmodai

33. Yichuiah and Gaap
The Sigil of Yichuiah and Gaap

34. Lehachiah and Furfur
The Sigil of Lehachiah and Furfur

35. Kevekiah and Marchosias
The Sigil of Kevekiah and Marchosias

36. Menadel and Stolus
The Sigil of Menadel and Stolus

37. Aniel and Phenix
The Sigil of Aniel and Phenix

38. Chaamiah and Halphas
The Sigil of Chaamiah and Halphas

39. Rehoel and Malphas

The Sigil of Rehoel and Malphas

40. Yeyizel and Raum
The Sigil of Yeyizel and Raum

41. Hahael and Forcalor
The Sigil of Hahael and Forcalor

42. Mikael and Vepar
The Sigil of Mikael and Vepar

43. Vevaliah and Sabnock
The Sigil of Vevaliah and Sabnock

44. Yelahiah and Shax
The Sigil of Yelahiah and Shax

45. Sealiah and Vine
The Sigil of Sealiah and Vine

46. Ariel and Bifrons
The Sigil of Ariel and Bifrons

47. Eshaliah and Vuall
The Sigil of Eshaliah and Vuall

48. Mihael and Haagenti
The Sigil of Mihael and Haagenti

49. Vehuel and Crocel
The Sigil of Vehuel and Crocel

50. Daniel and Furcas
The Sigil of Daniel and Furcas

51. Hachashiah and Balam
The Sigil of Hachashiah and Balam

52. Omemiah and Alloces
The Sigil of Omemiah and Alloces

53. Nenael and Caim

The Sigil of Nenael and Caim

54. Nitael and Murmus
The Sigil of Nitael and Murmus

55. Mivahiah and Orobas
The Sigil of Mivahiah and Orobas

56. Poiel and Gemory
The Sigil of Poiel and Gemory

57. Nememiah and Oso
The Sigil of Nememiah and Oso

58. Yeyilel and Amy
The Sigil of Yeyilel and Amy

59. Harachel and Orias
The Sigil of Harachel and Orias

60. Metzerel and Vapula
The Sigil of Metzerel and Vapula

61. Umabel and Zagan
The Sigil of Umabel and Zagan

62. Yahahel and Valac
The Sigil of Yahahel and Valac

63. Anuel and Andras
The Sigil of Anuel and Andras

64. Machiel and Haures
The Sigil of Machiel and Haures

65. Damabiah and Andrealphus
The Sigil of Damabiah and Andrealphus

66. Menakel and Cimeries
The Sigil of Menakel and Cimeries

67. Iyahel and Amducias

The Sigil of Iyahel and Amducias

68. Chavuiah and Belial
The Sigil of Chavuiah and Belial

69. Rahahel and Decarbia
The Sigil of Rahahel and Decarbia

70. Yabamiah and Seer
The Sigil of Yabamiah and Seer

71. Hayiel and Dantaylion
The Sigil of Hayiel and Dantaylion

72. Mumiah and Andromalius
The Sigil of Mumiah and Andromalius

The Magickal Sounds
The Absent Circle
Questions and Answers
Why The Union of Power Works
Summoning Angels and Demons
Sources Used
Knowledge and Power

The Union of Magickal Power

The Union of Power is a simple method for tasking angels and demons, without any complicated invocation or evocation. Combine the magick of angels and demons, and you get a completely new way to control your life.

If you're new to magick, I promise to show you a safe and easy way to get results. Stay open-minded, and you'll find that magick works.

If you are already familiar with the occult world of angels and demons, you'll be looking for something new. There will be interesting revelations.

You don't have to decide between working with angels or working with demons. You can work with both at once, and you gain more with that approach.

There is no war between angels and demons. There is a balance of power, an ordering of authority, and a secret to binding them in willing cooperation.

The harmony of power is created by getting the demons to operate in the realm where they thrive. They are overseen by the wisdom and might of the angels.

With this method, you are not torturing demons or sullying angels, but releasing the unique potential that arises when these spirits are called as a collective. The result is a change that makes sense to you on the inside while satisfying your desires, meeting your needs, protecting you, and bringing fortune, justice, money, and all the other rewards that such magickal powers can attract.

You give the angels and demons a task, a problem, or a situation that you want to change, and they bring you that change.

People wonder all the time*; can I use a demon from one book alongside an angel from another book?* Usually, if asked, I would say the answer is; *yes, you can try*. Using both angels and demons together won't make the magick clash or collapse or cause conflict, or anything like that. But the complete answer is this: *you can use both, but you might be wasting your time. Unless you know what you're doing the magick might fizzle out.*

To help you know what you're doing, I show you the fundamental procedures for operating this magick. You'll find everything you need to know to create the Union of Power. And when you know the secrets of how these angels and demons can work in rapport, you create an energy for change that is stronger than when you call for the aid of solitary spirits.

There are hundreds and hundreds of books about the seventy-two *Shem ha-Mephorash* angels and possibly thousands of books about the seventy-two demons of the *Ars Goetia*, so if there is to be one more book about this, it had better be good.

I wrote this book because the powers of angels and demons can be combined into a ritual practice known only to a small number of active occult groups.

It's widely known that the seventy-two angels and seventy-two demons are connected, and some books use that connection quite lightly to encourage magick to work, but there are no books that show a practical method for working with the angels and demons to create this deliberate harmony.

You get to use over four hundred powers, and all can be adapted to give you the potential to create thousands of magickal outcomes. Don't be overwhelmed by the number of powers because it will all become easy to understand and apply to your personal situation.

The huge range of powers gives you great freedom and means this book could be the focus of your magick for a long time, with solutions for almost any problem.

There are also materials here that are unique to this book. A sigil is like a visual password that gives you a connection to a spirit. With the right sigil, your magickal connection becomes easy, without the need for equipment or complex rituals. You'll discover sigils that, in many cases, are unlike anything else found in current occult publishing.

The final chapters have all the information you could want regarding the authenticity of these sigils and the magick, but you've probably bought this book for its practical magick. The first part of the book is all about that.

The Collective Power

Have you ever read a magick book before? If not, you might wonder why people contact angels, and what the results can be. If you have done magick, you might wonder what could be new. You might also wonder why anybody would *ever* call a demon because that seems dangerous. Or you might believe that demons are evil. Or the opposite is reasonably common these days, with people claiming that demons are free spirits of power and that 'constraining' them with angels is cruel.

I think you should know that occultism is a mix of opinions that are often in conflict, depending on the beliefs and experiences of the person you're getting the information from. Why should you believe me? Only because you were attracted to this book. You can do some online research into the subject, and into me and my work, but it's *your* feeling that this book might be magickal for you that matters.

If you sense that working with the harmony of angels and demons makes sense, you'll feel more and more attracted to this magick as you understand how this process works and see how it can work for you.

To get the tasking method to work you need to find the correct angel name, and then the names of the three additional angels that seal the ritual, a good sigil that represents the angels, and the demon name and sigil. You also need to know the powers of the angels and demons.

The three additional angel names I mentioned are quite secret. You can find them (or something close to what I would use) in the works of Jacobus Swart and Gordon Winterfield, or by looking for an original source such as *Shorshei Ha-Shemot* if you know how to look. But most books miss out this knowledge because it was hidden from the public until just a few years ago. It makes the magick much more powerful.

There are many versions of the angelic and demonic sigils, and as explained later, I believe that the unique sigils in this book are the ones you need for tasking the spirits.

I've known about the methods in this book for some time, and what urged me to share it now is seeing how many people want to work with both angels and demons. People want to use both, but worry they're going to cause conflict or upset the spirits. And sometimes people get the wrong idea, coming up with concepts that don't work. A popular idea is that if you use an angel to do one thing, its corresponding demon will do the opposite. That is

not true, so I want to give you something that does work, with as much accurate information as possible to make this easy for you.

This magick will expand your ability to use new powers, control your circumstances, and influence the people around you, while expanding your prosperity, inspiration, dignity, and more abilities than I can sum up in one sentence.

As with most modern books of magick you don't need to go out collecting herbs or candles, and it's all done with words, thoughts, and sigils.

The rituals work like this. First, you call The Ruling Angel for your chosen power, and that angel will oversee the working. You then call three Attending Angels who enable you to call the Demon. You call the Demon and set all these spirits to work on the same task. This creates The Union of Power.

Each angel is paired to a particular demon, and one of the most interesting aspects of this system is that you can access any of the powers of a particular angel or demon, and *both* spirits will work on the same problem for you.

For example, contemplate the powers of the angel Hayiel and the demon Dantaylion. It's known that Hayiel can be used to prevent evil being worked against you. Even though this is *not* a power that is normally ascribed to Dantaylion, with this method, Hayiel *and* Dantaylion will work *together* to prevent evil being worked against you.

It has long been understood that the angels and demons are linked, but few people have ever known that their powers are interchangeable and easily shared.

It's known that Dantaylion can help you perceive the emotions of somebody you know. That is not considered a power of Hayiel's, and if you called on Hayiel alone, the angel would not be able to help you to perceive emotions. But when you use the Union of Power, Hayiel and Dantaylion will work together to help you perceive the emotions of another.

There is no way to gain admittance to all these powers except through the method revealed in this book. It would sound like bragging to say it's one of the great occult secrets, but this magick was taught to me, not invented by me, and from the moment I used one of these rituals, I have believed that it is one of the greatest secrets. I was already in love with the magick of angels, and I enjoyed the extreme power of demons, but this was something special. (I have made some additions and fine-tuning with ideas and interpretations of

my own, but the catalyst for the method was given to me by experienced occultists who knew more than I could have at the time.)

The shared powers of angels and demons can be switched on with an unpretentious tasking ritual. I keep using the word ‘tasking,’ and that means that you summarize your desire as a task that you want help with. Instead of summoning angels and demons with difficult (and usually unsuccessful) rituals in the hope of conversing with them, you tell them what you want through the ritual. You set them a task, and because the ritual structure is simplified, they hear you. When they hear you, the nature of the ritual structure means they are willing and obligated to help you, to complete your task and bring the result you desire.

If such wonderful powers exist, wouldn’t it be useful to call the spirits within so you can experience those powers (invocation), or summon the demon to appear (evocation) to communicate your needs more clearly? It might be so, but what I show here is kept to simple tasking because this is a book of results. It is designed for people who may never have worked with magick before, or for those who have tired of using the older methods.

I did not want to write a book that’s so complicated it becomes difficult to use. There is a way to use this magickal knowledge for invocation and evocation, but it requires a lot of additional expertise and is far more difficult. The results that come from that hard work are usually the same as the results you’d get from tasking. Why go to the trouble of doing difficult magick when you can ask for a result?

Magick doesn’t work every time (because nothing in life does), but you’ll see how you can get it working almost all the time as you read.

If you are level-headed, operating the magick where there’s the potential for a modification to your existence, magick will work for *almost* everything you desire. The better you get at knowing when to use magick, the higher your rate of success.

Some judgment is required on your part, but that is common sense. You don’t call one angel and ask it to make life better. You make a series of choices that evolve as your life grows, and task the angels and demons to resolve problems, improve situations, and bring growth in response to your personal evolution.

When it works at all, even it’s not the exact result you asked for, I believe that’s a cause for celebration because the rituals are easy to perform. If you perform ten rituals and one of them works, you’re still ahead of most

people, because you're shaping your life and getting results that *they* cannot achieve through ordinary means. That is a special power to have at your disposal. And the good thing is that when you get used to this - when you attune to the magick and get skilled at choosing when and where to use it - you get much better results than one success for every ten rituals.

I find that some rituals fail, but with time, each failure contains a seed of knowledge that then leads to a different success. With commitment, you will find magick for many of the things you want to change, improve, destroy, or explore.

There is more information at the end of the book to help you gain a deeper understanding of how this works. In some ways, this extra information is *unnecessary*. I've included it because I know some people come to magick, and they like the feel of it, they like the idea of manifesting amazing results, but they worry about what it means, where it comes from, and why it could ever work. They also worry about whether it could possibly be safe. Or they may have heard rumors that demons don't like this mode of magick. If so, the closing chapters of the book are for you, and they are left at the end because only some readers will care. For those people, those pages aren't pointless theory but are necessary to give the magick a chance.

If you feel willing to try the magick, you can trust that the magick is safe from the first word uttered right through to the realization of your goals. If in doubt, study those final chapters. But if you're happy to get on with the magick, now is the time to start.

Practical Magick

Things get practical here, and I'm going to keep it so simple that you can't go wrong. You don't need much other than some time, energy, the will to focus on what you're doing in a peaceful environment, and the commitment to perform the magick as though you believe in magick.

It gets boring for some people hearing these ideas, but if you're new to magick, ***you need to hear this***, and if you know it all, take the time to enjoy the reminder. What follows is the key to the rest of the book.

Magick works best when you ask for relatively small changes, especially at first. It's tempting to summon a big prize, and sometimes magick surprises you and can give you just that. But the fastest way to work with magick will look like the slowest. That means you should try to work out what you really want, and what is a passing temptation. That helps you become calm and at peace, and to seek what you truly desire in small steps. Those small steps all gather to make big changes.

You don't ask to become the owner of the company on day one. You aim for a promotion, or a transfer, or even the courage to leave and go it alone.

Instead of performing five rituals a day to solve your problems you work patiently and calmly, using one ritual at a time, knowing that magick is part of your life and not something you rush through like a video game. You're not trying to get to the end; you're making this a part of your problem-solving toolkit for life. And if you do that, in a year you will have become a master of so much more than the beginner that tries to get everything in the first few days.

Patience is a pain, but it is also the power that makes the imaginary possible. It creates an opportunity for magick to work. When you are patient, your desires aren't tightened into a channel of expectation. The world becomes compliant and responsive to your desires, and the magick you perform will manifest in creative ways.

Dream big, aim high, but work in stages, taking the next step you need to take, and know that any failures mean you asked for too much too fast or you've not been patient enough. Regroup, be strategic, and magick works.

If you don't believe this, look at the reviews of my first book, *7 Occult Money Rituals*, or the reviews of any practical occult author. The best reviews all say the same thing; this works if you're patient. The people who despair

are the ones who think occultism is like rubbing a magick lamp.

What you've just read is the real work, the power that makes magick able to happen in your life, so take it as seriously as anything else you read. But remain open to surprises. If something happens fast, unexpectedly and in a big way, don't be too shocked. Magick is sometimes the last piece of the puzzle.

These ideas are shared, more or less, one way or another, even if it's not always obvious, by almost all occultists. You find watered-down versions of these ideas in New Thought and New Age books. Sometimes they work by letting ordinary people get results because they're latching on to a fragment of occult power. The ideas should not be dismissed as New Age junk even though they have dribbled into the New Age movements. Without these concepts, you're performing magick without giving it the chance to work.

You hear a lot of discussion about allowing, and letting go, and avoiding lust for your desires, but it all amounts to the same thing; doing magick and assuming it will work. That means that when the magick is complete, you forget about it. Some people feel the need to keep wishing, praying, hoping, and seeing how the magick is going, and it just messes things up.

How do you let go? Think of it as an ordinary thing that you're doing. Magick is beautiful and spiritual, but a tasking ritual is like placing an order. You expect your parcel to arrive without any further effort.

Somebody I know put it this way. You don't get in a taxi and grab hold of the steering wheel. You only need to tell the driver your destination. Then you sit back and relax, knowing you'll get where you want to be in good time, not worrying but enjoying the pleasant journey.

Choosing the Right Power

You need to choose the right power to solve your problem or attract your desire. Magick does not take a lot of time, and choosing the right power should not take much time either. But the act of choosing should take more time than anything else you do in magick because by selecting a power, you have performed a magickal act. That may be the most important concept you could ever discover in occultism.

Get this right, choose the right power, and magick cannot fail you.

If you look through the old *Goetia* grimoires, you find all this talk of demons that find good familiars, and the importance of winning battles and obtaining dignities. Sometimes, it's not obvious what powers a demon may have. There is a lot of obscure repetition, to the point where I sometimes wonder how the *Goetia* became popular at all. I think the answer is that, when worked correctly, it brings such dramatic results.

With the angels, the nature of the powers can be even more vague, although there are some patterns of consistency. For you, sitting here with another book on the powers of these angels and demons, how are you to know what powers they really possess?

Some of the language in the old grimoires is archaic, but the powers described can easily be applied to modern situations, especially when you decode their symbolism. By working with this magick, occultists have found that where a demon may be said to influence lightning, that means you can use the demon's power to disrupt a mechanical device or computer system, should you choose to do so.

For the experimental occultist, deciphering what will work means looking at the traditional lists of powers, and also evoking the angels and demons to see what can be achieved. You do not need to do this, but that does not mean you should flip through the book and think that you will understand what has been written in an instant. The powers may still seem obscure, so I implore you to read this chapter and understand how the act of choosing works.

I list the powers as I understand them. There is a list of over four hundred powers that I am confident will work. Some of these are kind and creative, with others bringing harm and destruction. I am not interested in convincing you about what is morally correct, but advise you to use only the magick you wish to use. There is no harm in making choices, seeking justice,

righting wrongs, and choosing a life where you are not swayed and flayed by the force of other people. I will let you judge what you do, based on your belief about what is right, but I can assure you that whatever choices you make, you are not judged. I would like to believe that you are a person of sound mind and good heart, but magick can be used by the cruel, the selfish, and the rash, and it will work as well as when it is used by the wise and those who seek benefits for all. I also know that the magick never causes a backlash. No payment is required. There is no redressing of balance.

Each result does affect you and your personal universe, and in performing magick, you are changed as much as your world. I say, therefore, that you should consider wisely, but also know that even if you are satisfying lust and pursuing fame for the hell of it, magick will elevate you to be the best person that you can be, whether you seek that or not, and even if it takes many years.

The powers are described in short sentences, but do not be dismayed. I know that in many books, writers have generously described the full details of a power, how it might work, and how it could be used. In many cases, this is not only helpful but essential. Here, such descriptions would hinder your work, and I will explain why in a short time.

To begin to understand this, I will give an example. One of the powers of Nelakel and Marax is described as the power *To develop ideas that are commercially viable*. It would be easy for me to have written more, with something like, ‘You might want to use this power when working in a company that is actively seeking new ideas for a commercial venture. It can even apply to a home business or when looking for ideas for a creative project that you intend to monetize.’ And I could have gone on much more, giving a selection of examples. I haven’t written such descriptions of the powers because they might limit your ideas. These paragraphs, while helpful in some books, are a hindrance to this magick. Imagine, for example, that you are a painter, and although seeking meaningful inspiration through your personal meditations, you want the outcomes to be something you can sell. This power would be ideal. But you would only realize that if guided to see it through contemplation of the power. If you read a paragraph that seems to be talking about running a factory or warehouse, you might miss its potential.

I believe that when you read a paragraph, it limits your thinking and makes you believe that the full extent of the powers have been revealed. No paragraph could do that. This means you would miss the depth of the power

being described. When that same power is described in a sentence, you *must* contemplate what it means to you. This small effort of thinking about the magick reveals more than pages of notes by an author such as myself.

You will develop, quite easily, the art of interpreting the powers as they may apply to you. If working with a particular angel and demon gives you powers that are related to art and creativity, I will just say 'the power to develop art and creativity.' There's no need to say more. If you have a need for *anything* to do with art or creativity, that's enough information. You can be wise enough to think of ways that this might apply to your situation, or indeed to any situation.

Don't be frustrated by this, but inspired. If you ever find yourself thinking that a power might be applicable to your problem you can trust that the description has given you the information you need.

By giving short descriptions, you get to interpret what's written, and if you interpret the words in your way, you will be right. Nothing implied by these short descriptions can be misinterpreted. The reason for this is that, in addition to the traditionally named powers, the demons are said to give good familiars, which in practical magick means they can create powers, or employ other entities, to work in ways that are not always listed. This is how occultists have been able to uncover many powers that were never listed in the older grimoires. A single power could not be described in an entire book. A short sentence gives you an opportunity to understand a power.

It might not seem like it, but these short descriptions took much longer to write than anything else. I have notes, pages of notes, but distilling them into short phrases is more demanding than any other writing. I sought extensive guidance from the angels and demons to phrase things in a way that makes them work. I did this first when interpreting the magick as taught to me, and revised it all in the months it took to write this book.

What you find is a set of descriptions that are open and inspirational, giving you the opportunity to find what's within the magick, instead of being limited by a list of details.

Trust that what you read has been written with care, and if you think a power is appropriate for what you need, it can be.

Most of the time this is easy. If you read that there is a power *To create an illusion that conceals the truth of any situation or relationship*, you know that you could use this to hide a secret love affair. Or you could use it to make your meetings with a colleague appear like friendship to others, when

they are in fact part of your plan to topple the leadership. Or you could use it to hide any situation you are in, because that's what the power states. It is easier than it looks if you take a short time to mull over those sentences.

I know that some people will read this and say, 'Oh no, I wish he'd given longer descriptions of the powers,' so please understand that what I have done is not a lazy shorthand, but a distilled method for handing the power to you. And there is a magickal reason too, which will be discussed in due course.

The hardest part of writing a book isn't putting in extra words; it's organizing the ideas so they make sense. More words would have made this a seven-hundred-page book at least, and would only mean you had more to read. It would not have made the magick easier. If I gave you more, you'd achieve less. I'll show you why.

If you read that an angel and demon combination has power over financial situations, you might want to ask, could it be used to influence somebody working at the bank? The question is answered when you ask it. The person at the bank works at a financial institution. Just because the power of influence wasn't listed doesn't mean it couldn't apply. Demons have wide-ranging powers, and a summary is not a limitation but contains hints and clues to trigger your imagination.

It can also help to look at the other powers shared by the angel and demon, to get an impression of the overall power they wield. Some combinations are about peace, others about illusion and influence, and in seeing all the powers, you may gain a deeper understanding of a single sentence describing a power. I will also say that if you read all the powers and make an assumption about what powers the angel and demon can create, your assumption may be correct, and you are free to make requests that are not directly listed. But note that every word has been carefully chosen to give you the clues you need.

Why give clues and hints when I could spell it all out? There is a magickal reason, and that will become clear toward the end of this chapter, but you will need to interpret the powers, and when they sound obscure, this might mean freeing up your mind somewhat. For example, there is a power *To sublimate sexual energy into creative energy, so that one who resists sexual release is able to create with immense power.* With something like this, first get a dictionary if there are any words you don't understand. It's been shown by scientists that one word that makes you stumble can make the

rest of a page difficult to understand. If you need to look up a word like sublimate, look it up. And then take that sentence apart, reading it slowly. I won't define exactly what it means, but with attentive reading, you should know that if you use this ritual, and resist having an orgasm, the tension you create will be transformed into creative energy. Trying to write a classic song, and you lack inspiration? This would give you more creative energy than almost anything else. It might sound obscure, but when you settle into the sentence, the meaning becomes clear when you imagine how it could work.

Some of the powers might sound archaic. In general, older powers have been updated so we can apply them to modern situations, but there are still powers such as the one *To encourage the growth of crops*. It might sound trivial, but if you are a farmer, it might be the most important ritual in the book. It could also be used by an enthusiastic gardener. The power *To give soldiers and their leaders an advantage in battles* will be of enormous significance to people in the military. It can also be interpreted more symbolically. If you feel the situation you are in is a battle, the power will apply.

The only powers I would like to elaborate on straightforwardly are those that say you can acquire an ability to perform an act of influence through the use of your will. For example, *To calm an aggressive person with an act of will.* What this means is that you perform the ritual to develop the ability long before you need it. Then, when you find you are in the presence of an aggressive person, you only need to will them to calm down, and they will calm down. There is also the power *To make somebody of influence act as you wish them to, through an act of will.* This means you perform the ritual without a direct target, developing your *ability* to impose your will on all people of influence. Then, at some point in the future, you can use your will to influence that person. In this case, you do not even need to be in their presence.

This applies to all such descriptions. It does not mean you will instantly become able to do this, but means that with consistent effort, you will develop the skill. Silencing one who is questioning you, in the moment, can be exciting and obviously magickal, but more importantly, it can be an excellent way to get out of a difficult situation. All these powers require some skill, and often much practice, but do not neglect them only because some effort is required to master them. If you wonder what it means to use an act of will, it only means that you focus intently, willing it to happen.

We have covered a lot of ground, and you might still feel confused and wonder how can you find the power you need. Wouldn't it be great to have a table showing which angels and demons you call for money, which for love, which for legal problems? Lots of books do this, and it's admirable when it works. You look at a table for Money, and it lists seven or eight spirits that could help with money. Easy. I'd love to do that in this book because it makes everything quicker, but there are two important reasons *not* to do it that way.

Any table I provide would be too limiting, almost to the point of being a lie. If you look at money, for example, there are thousands of things that might be affecting your money problem, challenge, or quest. Is there really just a list of seven angels and demons that can help with that? No. The real solution to money might be influencing somebody, restraining somebody, obtaining better luck in a particular area, or having something be seen in a different way. A list of 'money' demons would be a joke compared to the actual power that is available to you when you understand all the powers. I won't patronize you or limit the truth of the angels and demons by summarizing it all in that way.

There is a more important reason that a table of powers could never work. You need to connect with the whole book before using the magick. You don't need to read every word, but you need to read about all the powers that are available for each angel and demon. That means reading seventy-two pages of powers and looking at the accompanying sigils.

Reading about the powers isn't just to get to know them, and it isn't about memorizing them, but it's a ritual in itself that triggers your subconscious to begin making an association between the sigils, the names you read, and the powers. On a more practical level it also means that as you read through, you make mental notes of powers that you know you're going to need. You can even make hand-written notes of powers that meet your needs.

You can take your time, and read bits here and there, but read through it all before you use any of the magick. On each page, read the angel names (all four), then read the demon name, and look at the sigils. You don't have to say anything out loud. You aren't trying to learn them or remember them. You don't have to learn the pronunciation. It's a basic read-through to get a feel for the book and to sense the powers. Have a look at things, notice if you feel anything. You probably won't feel anything, but read and imagine how

the described powers might work for you, or what they could mean, or what a power's potential could be.

This is not a chore, but one of the most enjoyable parts of the book. You get to see what it can do, so it should be an enjoyable revelation of powers. If it feels like a tiresome chore, put it aside until you can feel some enthusiasm for the book's potential.

If spending an hour or two doing that feels like too much time, you need to get some perspective, because that short time is going to give back more than you can imagine.

In the future, you might be faced with an urgent problem, and here's this book with hundreds of powers available. How the hell do you find what you want? Don't see this as a shortcoming but as an opportunity. It's not exactly divination, but by flicking through the powers, by searching and trying to find something that's right, you are more likely to find what's right for you than if you had a table listing all the powers.

If you already know the magick of these angels and demons, some ideas will be new, but a lot will be the same as you've seen elsewhere. Some of the powers will sound almost the same as in somebody else's book. Even some of the pronunciations are identical. This is inevitable, as everybody will cover more or less the same material, but in their own way. (As a writer, it is essential that you create your own work, your own descriptions, and your own pronunciations to the best of your ability. If I'd copied and pasted from somebody else, that's plagiarism. But where things are the same, it's because there's no alternative, and two or more writers have arrived at a similar description because it is accurate.) You will also find there are powers that aren't familiar at all, and this can be more troubling. And some powers you know may be missing. This will all be addressed later. I want you to learn the ritual and discover the powers.

Following the main section of the book, there are answers to questions, and background information, but I think it's best to get into the magick.

The Ritual of Union

The ritual for tasking the angels and demons is fully field-tested by many occultists, with subtle refinements added over time. It might not look like much, which is a good thing, because there's not much for you to do.

Almost any ritual devised stands some chance of working. It can be said that a ritual's structure is the least important part of the magick, even though people frequently think it's the most important part. I don't agree entirely, but there is some truth here because there are hundreds of methods for contacting angels and demons, and most have some effect.

Ritual is a way of organizing your thoughts and intentions to contact spirits, and there are thousands of approaches. Nobody can claim to have found one true way. If you try what's explained here, you'll find it a lot easier than many other methods, and it will get the message of your request to the angels and demons while compelling them to respond willingly.

Before the ritual begins, you need to prepare your request as a single sentence. In reading about the powers, and how to choose them, you have probably gained an understanding of why this is important.

If you ask somebody to pass the salt, they know what you mean. If you tell them that there is a salt shaker out of reach, and that you desire salt, and that they could reach the salt, and in doing so they could pass the salt to you so that you could put the salt on your food and in doing this find your food to be more palatable, they are getting too much information. That doesn't mean they can't pass the salt. They can. But there are two points here. You don't need so much detail. And you are being so precise that you strangle the magick. If you asked somebody to pass the salt, imagine if they said, 'Hey, the salt's actually right next to you,' and you see that it is. Magick can work like that, in unexpected and easy ways, but only if you make the request open. You need to be precise in your desire, but not in how you expect it to be achieved. You want more money, you can ask for more money. If you want more money to come through your business, that's ok too. But don't ask for more money to come by finding cash on the street. It's too specific, too unlikely, and doesn't let the angels and demons come up with creative solutions.

You know what you want, so this should not be too difficult. You also know that when you summarize, the other truths of your desire will be clear to the spirits. If your sentence reads, 'I ask that you help me find a solution

during this great change,' that may be enough. You may prefer to be slightly more specific and say, 'I ask that you help me to find a new home,' and you know this is because you are undergoing great change, moving house, and have yet to find somewhere to live. The sentence you create should contain the main facts, but not all the facts and feelings. It is a reminder to you. The angels and demons do not take the words as literally as they take the sensations and emotions you feel when speaking that sentence. They are able to read the subconscious associations that have gone into that sentence.

It is sometimes said that you get exactly what you ask for with magick, and therefore you should word your request with extreme caution. In many cases, I agree. But because you are working with the wisdom and power of angels and demons who know what lies beneath the words you have prepared, the words do not need to be a perfect representation of your desire.

You narrow it down to one sentence because anything more complicated is like making several requests. If you say, 'I ask that you bring me enough money to get out of debt, so that I can stop that aggressive debt collector and win back the respect of my lover, while making sure I don't lose my job,' you're trying to perform several rituals at once. If you need to solve all those problems, you may need multiple rituals, so for a single request, make that request sound like a single request. You know that if you say, 'I ask that you help me to obtain a promotion,' that you are perhaps asking for better skills, more confidence, a weakening of will in your boss, and general good fortune, but you don't need to make a list. The spirits know how to get the result better than you do, so only state the result and know that they will understand your needs and wants, and the best way to achieve them.

If you find yourself thinking, 'I just want to check with the author to see if this request is too long, or too simple,' you're doing it wrong. It is the time you spend refining your request that makes the magick work. Nobody can do that for you. Take the time. Sometimes, it might take five seconds. If you need a day or two to understand what it is you are asking for, take a day or two. Never spend weeks on it because you are trying to get it right. It's far easier to perform a ritual and see what happens than to aim for flawlessness.

I like to begin the sentence with 'I ask' because it contains sufficient authority without being too demanding. Use something else if you prefer, but this is the most successful way to word a request that I know.

Learn the sentence so you can speak it without looking at any notes, but also keep it written on a piece of paper so that you can read it if you forget.

That means, don’t cheat unless you have to. If you can learn the sentence, it has more impact when spoken. If you have to look at your cheat sheet, you won’t ruin the magick, but avoid it if you can to give yourself a higher sense of authority and assuredness.

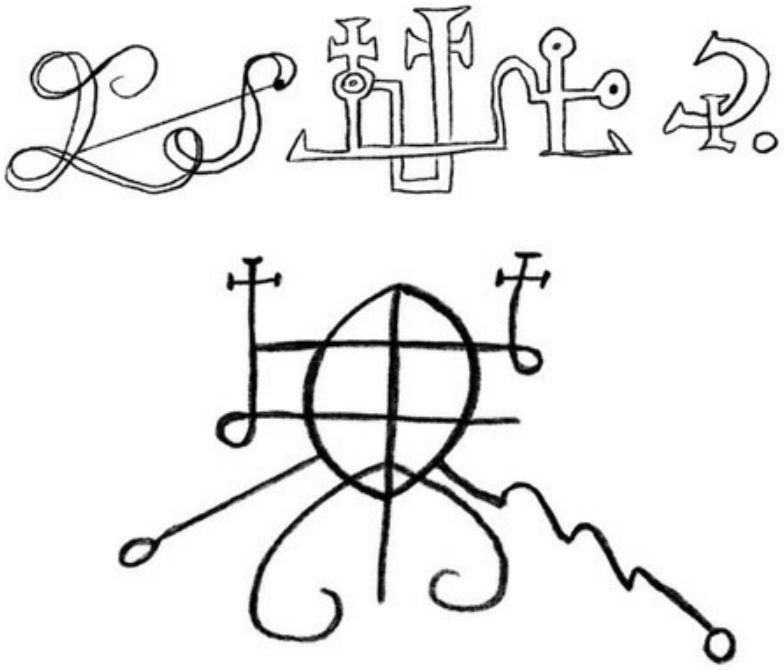
For the illustration of this ritual, I will assume you are working with the first angel and demon pair in the book, Vehuiah and Bael, employing the power *To carry out a demanding task through to completion.* The sentence you have formed is, ‘I ask that you help me complete the portfolio to the best of my ability.’ It doesn’t matter what this portfolio may be; it could be a business proposal, or paintings for a proposed exhibition. This is an example only, and your personal knowledge of what it would mean to you is the important part.

Perform the ritual by speaking out loud, in a place where you feel safe and confident that you won’t be interrupted.

Begin by chanting El, pronounced as ELL, which is like SELL without the S. This is a divine name from so long ago that some argue it is *the* original divine name, but I have found that it feels more like a name of active magick or creation. It certainly doesn’t frighten the demons away as some divine names can.

As you continue to chant El, imagine a tiny white star in the sky above. This works at day or night, indoors or outside. All you need to do is imagine a tiny white star, and from it, a thread of shimmering silver-white light descends directly toward you and through the crown of your head. As it passes into your body, the light swells into a white sphere, shimmering, glowing, and bright within your chest. It might feel like power or love. If you can’t picture it very well, know (or assume) that the white light has descended and expanded within your chest. It can work without good visual skills.

Look at the combined sigil of the angel and demon. For Vehuiah and Bael the combined sigil looks like this:



It’s important to know that the uppermost pattern, in a lighter hand, is the angelic sigil. Beneath it, usually with darker lines, you find the demon’s sigil.

At this point, you are looking at the whole sigil, but later you will need to turn your focus to particular parts of the sigil.

You do not need to stare, focus, or do anything other than look at the lines and shapes of the sigil. As you do, say the divine name Iao three times. Iao is pronounced as EE-AH-OWE, where EE is like SEE without the S. AH is the AH sound in FATHER. OWE is the word OWE. You can put slightly more emphasis on the AH sound so that it sounds like EE-AHHH-OWE.

With the words spoken, continue to look at the combined sigil and think about your request. You do not need to reach for deep feelings. Just think of the sentence you have crafted. It’s like speaking the sentence in your mind, silently, just once.

Repeat the name of the Ruling Angel three times. Here you would say, ‘Vehuiah, Vehuiah, Vehuiah.’ As you do this, look at the sigil of Vehuiah. It’s ok if you also see the demon sigil as well, but primarily you should look at the angelic sigil and know that it is a visual representation of the angel.

Know that speaking your words over this sigil makes the angel hear your call.

Now say the name of the Attending Angels three times. In this example, you would say, ‘Vavliel, Vavliel, Vavliel, Hoel, Hoel, Hoel, Vnael, Vnael, Vnael.’ Throughout, keep looking at the angelic sigil, because these angelic names are also encoded in the sigil. Know that by speaking your words over the sigil, you will be heard.

When you look at the sigil, you let your eyes drift over its details. If you see the demon sigil as well, as you usually will, that is not a problem, but keep your attention on the angel sigil where possible.

You are ready to call the demon because it has been called in the presence of the Ruling Angel. The Attending Angels enable the demon to be present in a state of cooperation.

You now speak the name of the demon three times. Here you would say, ‘Bael, Bael, Bael.’ As you do, look at the demon’s sigil. This is the lower part of the combined sigil. If you see the angelic sigil as well, that is normal, but know that you are speaking the name to the demon sigil, and that in speaking the name over the sigil, you are heard.

This repetition of the names used in your ritual, spoken immediately after contemplating your question, catches the attention of the spirits. Their names are spoken over the sigil, and because you have called the angels first, the demon is called into an immediate state of harmony and cooperation before you have even spoken your request.

The combined sigil should remain in sight as much as possible, as you speak the words of the ritual

You now say:

By the power of El and Iao, I call on thee, Vehuiah.
By the power of El and Iao, I call on thee, Vavliel.
By the power of El and Iao, I call on thee, Hoel.
By the power of El and Iao, I call on thee, Vnael.
By the power of El and Iao, I call on thee, Bael.

Speak your request by saying, ‘By the power of Vehuiah, Vavliel, Hoel, Vnael, and Bael, I ask that you help me complete the portfolio to the best of my ability.’

It may feel strange to say this only once, after so much build-up, but remember that your request was considered at inception, has been on your mind while constructing the ritual, and is integrated into every word you have

spoken.

The next part of the ritual is found in most modern magick, but please do not disregard this. You speak the name of each spirit, starting with the demon and working your way back up to the ruling angel, and as you do, you generate a feeling of thanks that the result you have asked for has already been achieved.

Here you would say, 'Bael,' while thinking and feeling *thank you*. You imagine that the result has come about and you are giving sincere thanks for that result. If you find this difficult, it gets easier with practice. If you can't generate or fake the emotions, you can say Bael's name out loud, and in your mind think, 'Bael, I thank you,' or something similar.

Never ask for the result, or hope that it will happen. The future has been shaped by this moment of magick, so you say thank you now because as far as the spirits are concerned, the result is complete. You seal this moment of change by giving thanks.

You would now say, 'Vnael,' while feeling *thank you*. You do the same for Hoel, and then Vavliel, and finally for Vehuiah.

By now you have most likely forgotten about the imagined light within you, but if not, let it fade away.

The final words you speak are Iao, Iao, Iao, El, El, El. You do not need to feel anything now except that you are sealing the magick. That is, you are releasing the spirits to do what they will do, and you are returning to normality.

The ritual is complete, and you can get on with your life.

These details may seem confusing, so I will provide a summary at the end of the chapter, and you will see that the whole process can be carried out within minutes.

A ritual can be performed at any time of day or night, at any time of the month or year. It needs to be performed only once, and then you let the magick transpire within your life.

You will notice that there are no offerings, sacrifices, or promises. One of the greatest things about this method is that you don't have to do anything to appease the spirits. You should know in your heart that you are serious and sincere in what you request, rather than experimenting for the sake of seeing what may be possible. You should be willing to revel in the result you receive. That, and the thanks you feel during the ritual is the only offering required.

Many people will disagree with what I have said. Some people believe magick is about making offerings, and they build altars to present food and other substances to the spirits. Others believed that all you need is gratitude, and to let the spirits feel your thanks when you get the result. A third group believe the spirits gain some satisfaction from *your* satisfaction when the result manifests.

I'm oversimplifying it because none of this is relevant here. The angels and demons respond not because you beg, offer, or make any bargain. They do so because the magick has been constructed to enable them to perform their required office, and because your experience of the ritual automatically gives sufficient thanks.

Your need, and the act of performing the ritual, is the sacrifice you make; some time, some energy, nothing more. The process set in motion by your request to the angels and demons is completed when you are provided with a desired result, and this brings closure to all.

I said this in my previous book, but it is worth repeating here. By purchasing this book, reading it carefully, and performing the rituals, *you* do three important things. You make a personal sacrifice (only a few dollars and a few hours, but still a sacrifice); you show some trust in magick (not a whole load of trust, but some, and that helps); and you commit time and energy into putting the principles to work (which is what it's all about). All these things give *you* power. This is not about sacrificing anything to the spirits, but about giving your attention to magick. It increases *your* power and *your* connection to the rituals.

The small sacrifice of time and money that you've made is hugely significant, and, thankfully, it is the only sacrifice you need to make. Your trust, although shaky, is still trust. And your commitment to put time and energy into the magick is in itself an undertaking of magick. Your magick has already begun.

There are other ways to work with these spirits. It is true that you can tempt demons with your blood, but to do so is to unleash a side of the demon that is not in tune with your desires. It is true that some angelic rituals have been devised that work through prayers offered to God. I do not think any of that is needed here. Use the ritual as I have shown and it will work if you recall the important paragraph I drew to your attention at the beginning of the book.

The Ritual in Summary Form

Form the sentence that conveys the result you wish to achieve.

Perform the ritual in a place where you feel safe and can speak out loud.

Chant the name El, and imagine a tiny white star in the sky above. Imagine a thread of shimmering silver-white light descending to you, through the crown of your head, and into your body. The light swells into a glowing white sphere in your chest.

Look at the combined sigil of the angel and demon and say the name Iao three times.

Continue to look at the combined sigil and think of the sentence you have crafted for your request.

Speak the name of the Ruling Angel three times while looking at the angelic sigil. Know the angel hears your call.

Speak the name of the first Attending Angel three times while looking at the angelic sigil and know that you are heard.

Speak the name of the second Attending Angel three times while looking at the angelic sigil and know that you are heard.

Speak the name of the third Attending Angel three times while looking at the angelic sigil and know that you are heard.

Speak the name of the Summoned Demon three times while looking at the demon sigil and know that you are heard.

You now say:

By the power of El and Iao, I call on thee, (The Ruling Angel).

By the power of El and Iao, I call on thee, (Attending Angel 1).

By the power of El and Iao, I call on thee, (Attending Angel 2).

By the power of El and Iao, I call on thee, (Attending Angel 3).

By the power of El and Iao, I call on thee, (The Summoned Demon).

By the power of (The Ruling Angel), (Attending Angel 1), (Attending Angel 2), (Attending Angel 3), and (The Summoned Demon) I ask (State your sentence of request).

Speak the name of The Summoned Demon while feeling thanks for the result.

Speak the name of Attending Angel 3 while feeling thanks for the result.

Speak the name of Attending Angel 2 while feeling thanks for the result.

Speak the name of Attending Angel 1 while feeling thanks for the result.

Speak the name of The Ruling Angel while feeling thanks for the result.

Speak the names Iao, Iao, Iao, El, El, El.

The ritual is complete, and you can get on with your normal life.

You may find that for each ritual, you write out the above instructions, inserting the appropriate names. If you can, learn the ritual. If you cannot, use notes or your own written summary. Whether using the eBook or Paperback, stay on the page that displays the combined sigil (and the appropriate pronunciations) rather than skipping between the ritual and that page.

If this feels like too much trouble, you are underestimating the combined power of *Goetia* and *Shem ha-Mephorash*.

The effort required to assemble a ritual could save you thousands of wasted hours, and I believe that when your rituals begin to work, improve, and become more direct, you will look back without a single regret for the time you put into beginning this work.

The Powers of The Ritual of Union

The pages that follow contain all the details you need to construct any ritual. If you have come to this part of the book first, it may appear to be pages of meaningless code, so you will probably want to read the first part of the book to understand what this means.

Before performing any of this magick for the first time, you should read through all seventy-two angel and demon combinations, pondering the powers, reading the names, and looking at the sigils. Enjoy this time and let your anticipation for magick grow.

1. Vehuiah and Bael

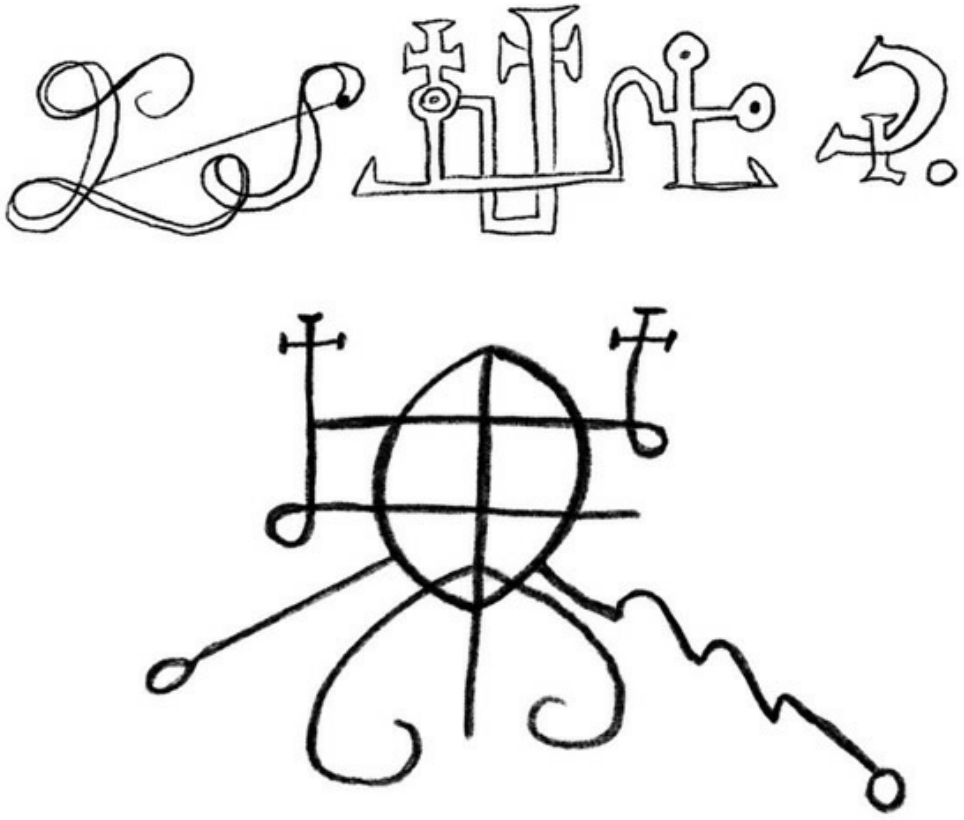
To expand consciousness, especially in the sciences.
To carry out a demanding task through to completion.
To change the mind of one who is wise.
To appear confident to all who know or meet you.
To speak with courage and wit to conceal deception.
To create an illusion that conceals the truth of any situation or relationship.
To make an enemy irrationally afraid.

The Ruling Angel
Vehuiah (VEH-WHO-EE-AH)

The Attending Angels
Vavliel (VAH-VELL-EE-ELL)
Hoel (HAW-ELL)
Vnael (VEH-NAH-ELL)

The Summoned Demon
Bael (BAH-ELL)

The Sigil of Vehuiah and Bael



2. Yeliel and Agares

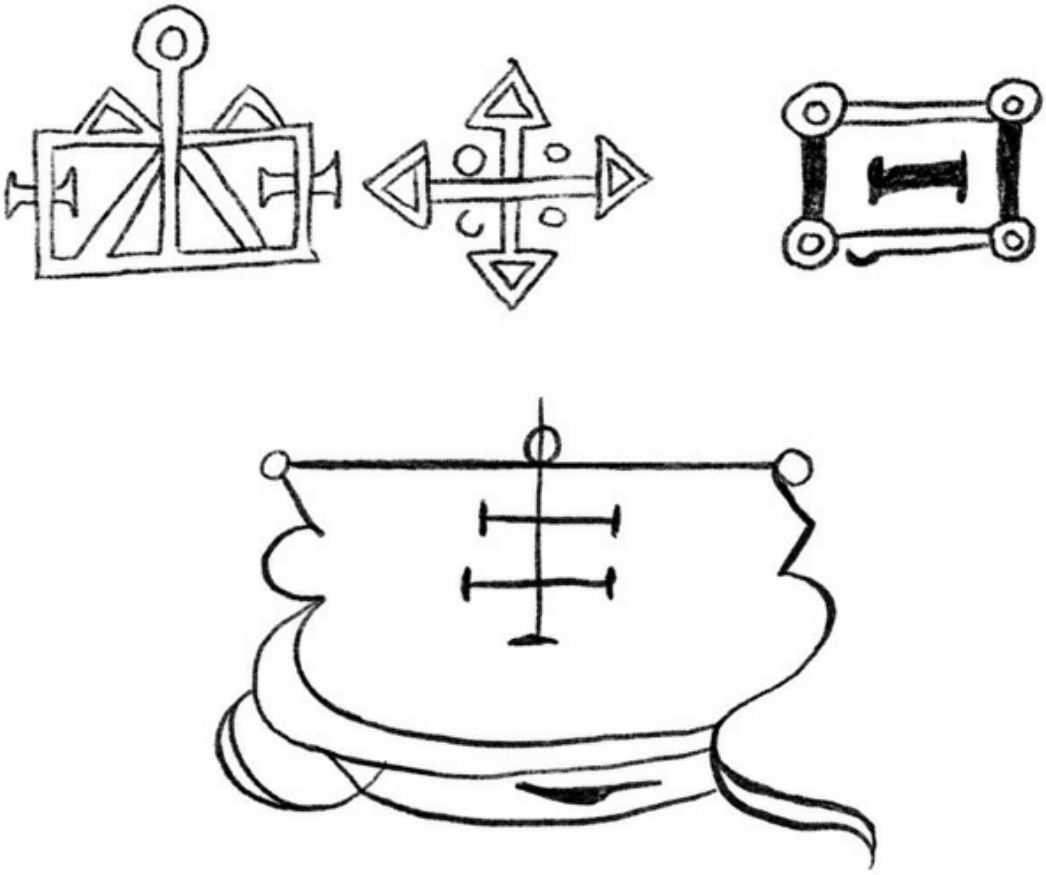
To calm unfair anger, aggression, or rebellion.
To bring peace between lovers.
To bring peace to a disturbed or argumentative household.
To win arguments or change the minds of those of superior status.
To make somebody who has left you return to your home.
To make a person lose all dignity.
To enable you to learn new languages more easily.

The Ruling Angel
Yeliel (YELL-EE-ELL)

The Attending Angels
Yatniel (YAH-TEN-EE-ELL)
Llael (LAH-LAH-ELL)
Yoel (YAW-ELL)

The Summoned Demon
Agares (AG-ARE-EZ)

The Sigil of Yeliel and Agares



3. Sitael and Vassago

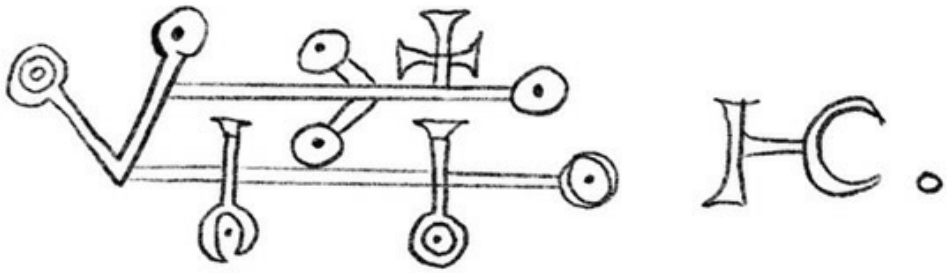
To offer protection during a period of misfortune.
To find solutions during times of chaos or great change.
To encourage generosity in somebody known to you.
To shut down the lies and gossip of an individual or group.
To make somebody believe you.
To discover the truth behind a suspicious claim.
To find something that has been lost or hidden.
To put the past into perspective and perceive all the facts.

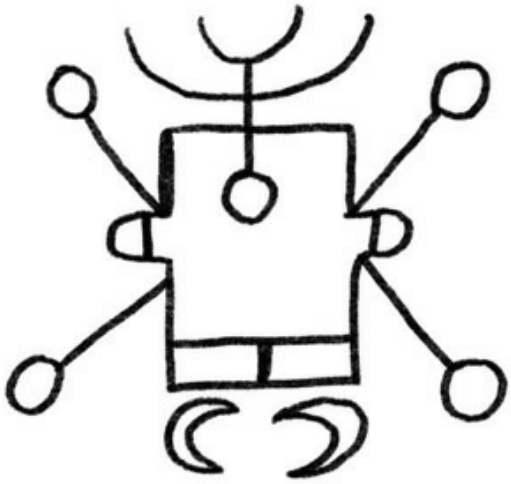
The Ruling Angel
Sitael (SEAT-AH-ELL)

The Attending Angels
Sitvael (SEAT-VAH-ELL)
Yofefiel (YAW-FEH-FEE-ELL)
Toviel (TAW-VEE-ELL)

The Summoned Demon
Vassago (VASS-ARGO)

The Sigil of Sitael and Vassago





4. Elemiah and Gamigin

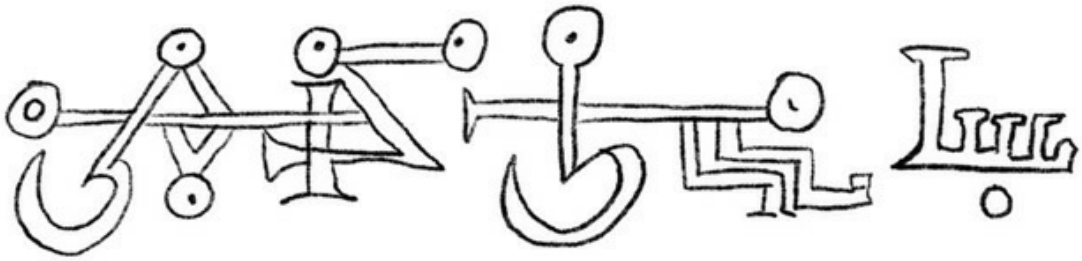
To help you emerge from spiritual torment.
To discover a traitor when you have suspicions.
To make a long journey safe.
To make creative and speculative work yield discoveries.
To seek answers from a friend or relative who has died, in the form of dreams.
To appear commanding when speaking to those you wish to influence.
To write convincingly.

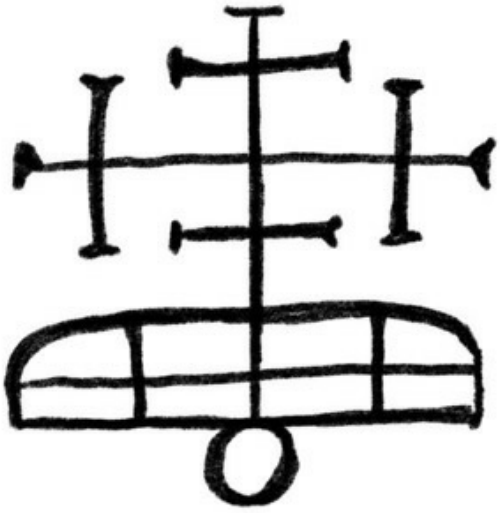
The Ruling Angel
Elemiah (ELL-EM-EE-AH)

The Attending Angels
Enyiel (EHN-YEE-ELL)
Lachmiel (LACK-ME-ELL)
Meshaashiel (MEH-SHAH-ASH-EE-ELL)

The Summoned Demon
Gamigin (GAM-EEG-IN)

The Sigil of Elemiah and Gamigin





5. Mahashiah and Marbas

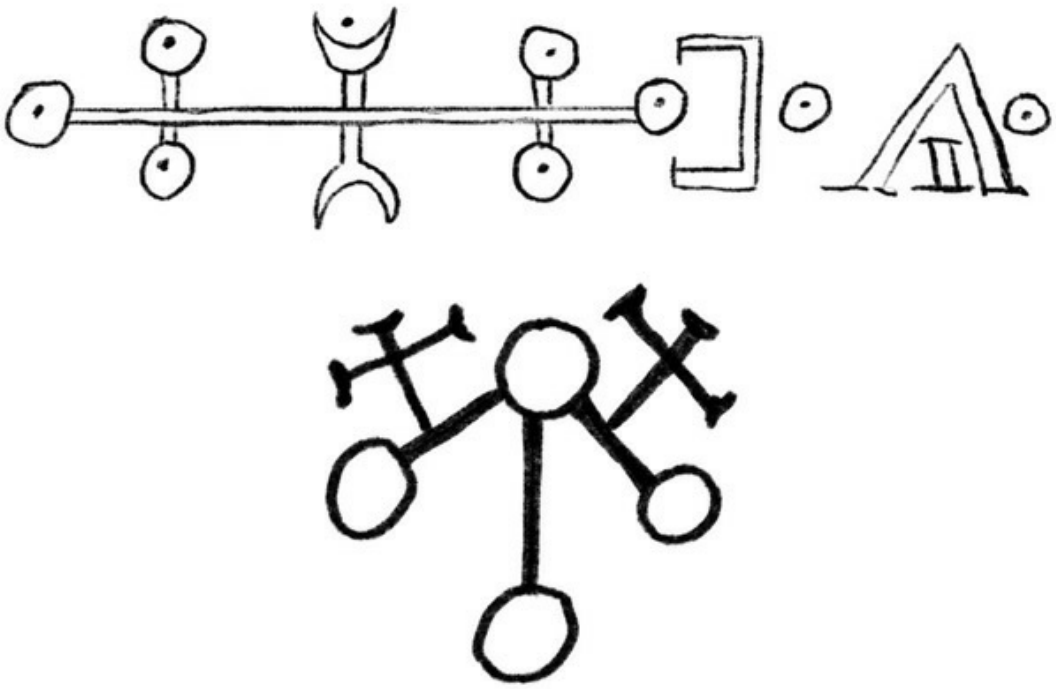
To eliminate the magickal power of a friend or enemy.
To learn new skills rapidly.
To encourage peace within a group.
To diminish an illness.
To appear more attractive to people you desire.
To cause disease or weakness in another.
To reveal answers on any subject that is tormenting you.

The Ruling Angel
Mahashiah (MAH-HAH-SHE-AH)

The Attending Angels
Michael (MEEK-AH-ELL)
Hachzayiel (HACK-ZAY-EE-ELL)
Shamshiel (SHAHM-SHE-ELL)

The Summoned Demon
Marbas (MARB-ASS)

The Sigil of Mahashiah and Marbas



6. Lelahel and Valefar

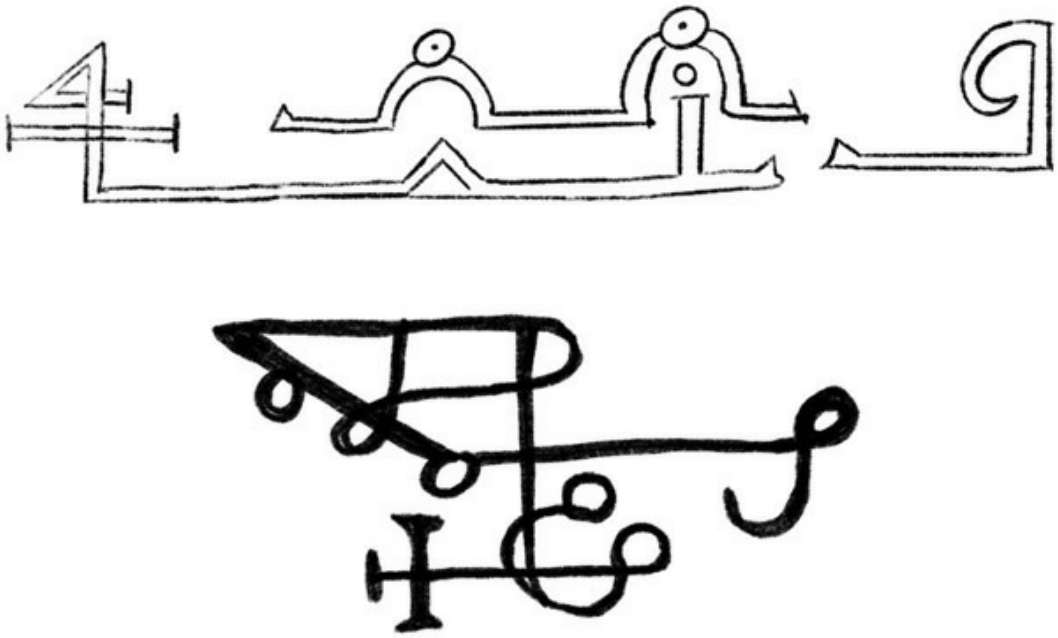
To attract the romantic attention of somebody you desire.
To make you more generally attractive to people who could have strong feelings for you.
To make you popular when you interact with others.
To acquire fame or reputation when promoting creative work.
To cause deceptive enemies to suffer disorderly thoughts.
To cause a secretive person to make errors of judgment that reveal the truth.
To urge a person you know to be unfaithful to their partner.

The Ruling Angel
Lelahel (LEH-LAH-ELL)

The Attending Angels
Llozvael (LEH-LAW-ZEV-AH-ELL)
Llael (LAH-LAH-ELL)
Hachaltiel (HACK-AH-LET-EE-ELL)

The Summoned Demon
Valefar (VAL-EH-FAR)

The Sigil of Lelahel and Valefar



7. Achahia and Amon

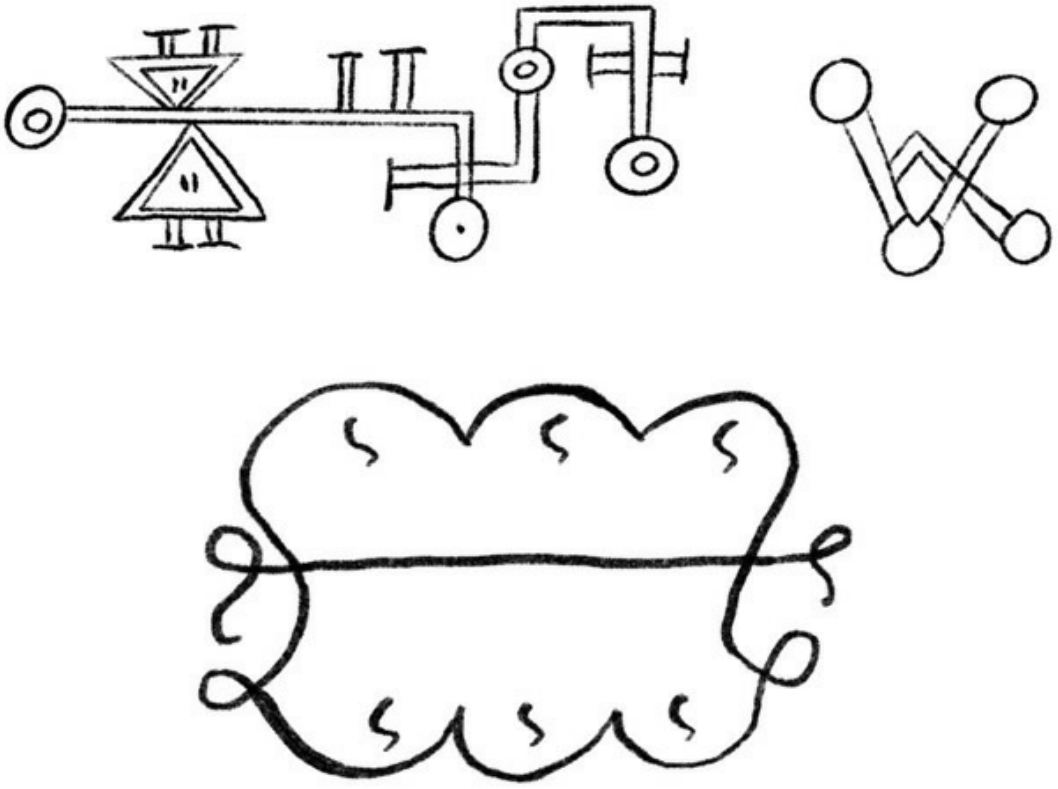
To inspire patience in yourself or in another person.
To influence people to perceive the quality of goods or services you offer.
To be heard by one who is resistant to your message.
To make another person afraid of your apparent strength.
To make an enemy see you as a potential friend.
To make somebody feel affection for you.
To make friends, lovers, or business partners feel rage and jealousy at one another.

The Ruling Angel
Achahia (AH-KAH-HE-AH)

The Attending Angels
Advargael (AH-DEV-ARE-GAH-ELL)
Chruviel (KEH-ROO-VEE-ELL)
Ashishiel (ASH-EE-SHE-ELL)

The Summoned Demon
Amon (AY-MON)

The Sigil of Achahia and Amon



8. Kahetel and Barbatos

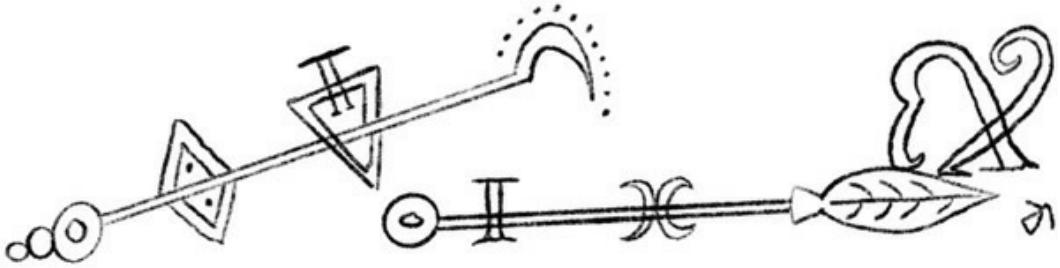
To make an evil person move out of your life.
To encourage the growth of crops.
To command respect from those who hear your voice.
To make somebody feel inferior to you.
To encourage a financial breakthrough where there is inertia.
To improve divination by whatever means when seeking a path to solving a single problem.
To bring peace amongst the influential when they are locked in an argument.

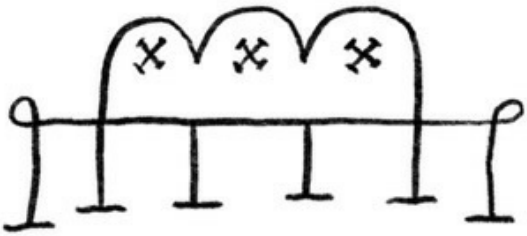
The Ruling Angel
Kahetel (KAH-HET-ELL)

The Attending Angels
Kantiel (KAN-TEE-ELL)
Halshimael (HAH-LESH-EE-MAH-ELL)
Tumiel (TOO-ME-ELL)

The Summoned Demon
Barbatos (BARB-AH-TOSS)

The Sigil of Kahetel and Barbatos





9. Heziel and Paimon

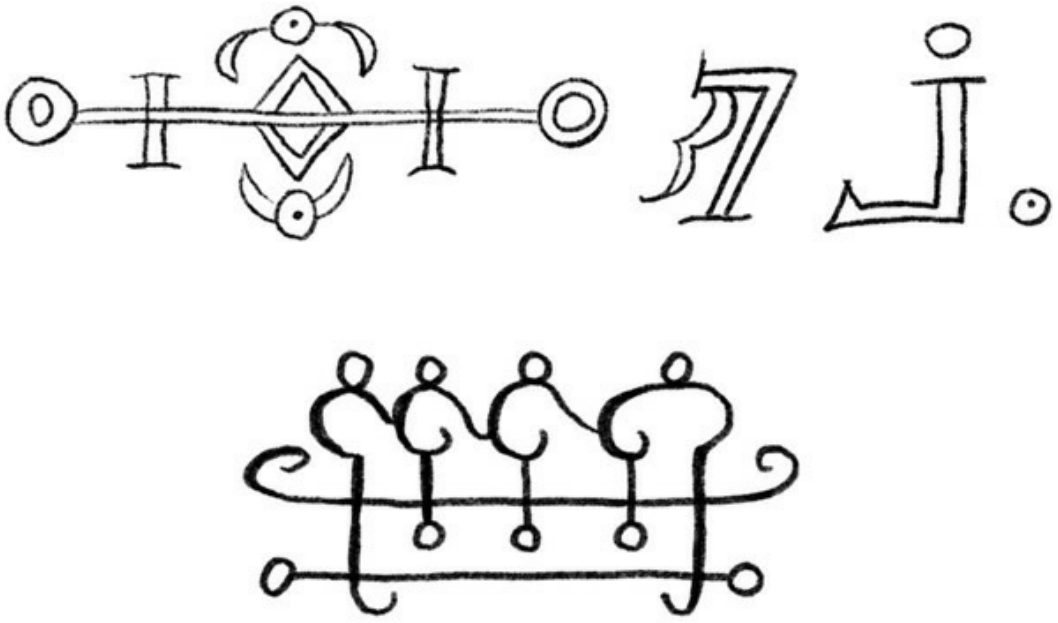
To make a friend repay a debt or keep a promise.
To drain the energy of one who works magick against you.
To attract the friendship of those with more power and status, or those who could benefit your career.
To improve musical ability.
To develop a reputation for being wise.
To control the thoughts and feelings of another via the will.
To make somebody suffer from a period of extreme forgetfulness.

The Ruling Angel
Heziel (HEZ-EE-ELL)

The Attending Angels
Halvaliel (HAH-LAH-VAH-LEE-ELL)
Ziviel (ZEE-VEE-ELL)
Ynael (EE-NAH-ELL)

The Summoned Demon
Paimon (PAY-MUN)

The Sigil of Heziel and Paimon



10. Aladiah and Buer

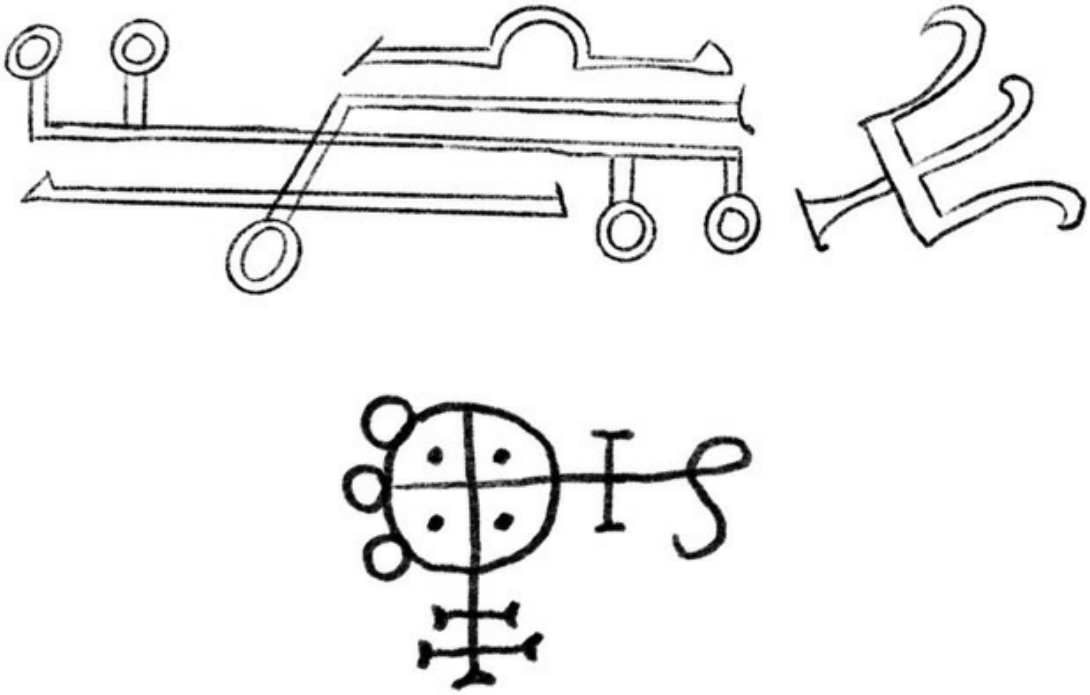
To ease the pain of aching bones and joints.
To break free of a period of negativity.
To ease the suffering caused by self-doubt or fears about the nature of yourself and your actions.
To understand and recall complex information.
To ease ongoing anger in yourself or another.
To recover from disease or injury more rapidly than usual.
To perceive the truth behind lustful desires, to see if there is only lust or something deeper within your feelings.

The Ruling Angel
Aladiah (AH-LAH-DEE-AH)

The Attending Angels
Amiel (AH-ME-ELL)
Lagiel (LAH-GEE-ELL)
Dodeliel (DAW-DEH-LEE-ELL)

The Summoned Demon
Buer (BOO-ER)

The Sigil of Aladiah and Buer



11. Laviah and Gusoin

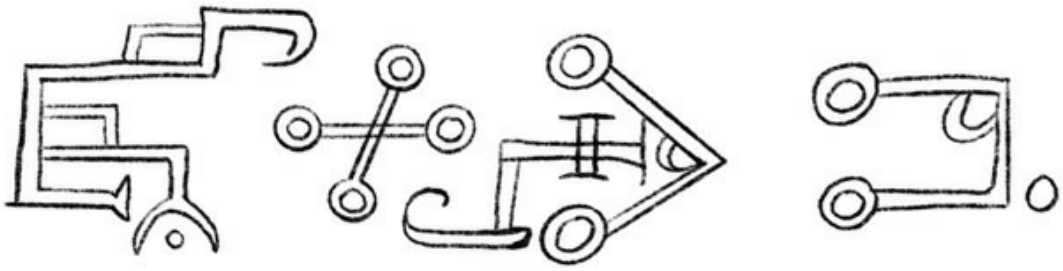
To bring protection to you and your property during periods of extreme weather.
To let your talents become more widely known.
To become fascinating to one of a much higher social status.
To undermine an enemy that damages your reputation.
To make somebody accidentally reveal information that may help you win an argument, including legal arguments.
To encourage friendship between former lovers.

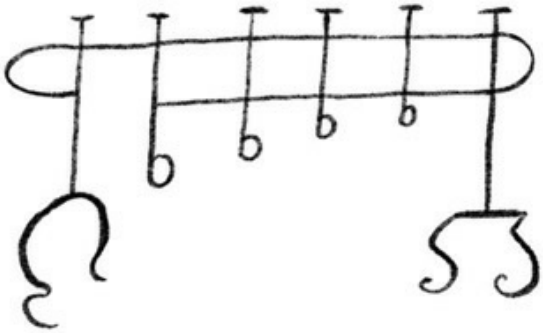
The Ruling Angel
Laviah (LAH-VEE-AH)

The Attending Angels
Latmiel (LAH-TEM-EE-ELL)
Uriel (OO-REE-ELL)
Vachtiel (VAH-KET-EE-ELL)

The Summoned Demon
Gusoin (GUSS-OH-IN)

The Sigil of Laviah and Gusoin





12. Hahaiah and Sitri

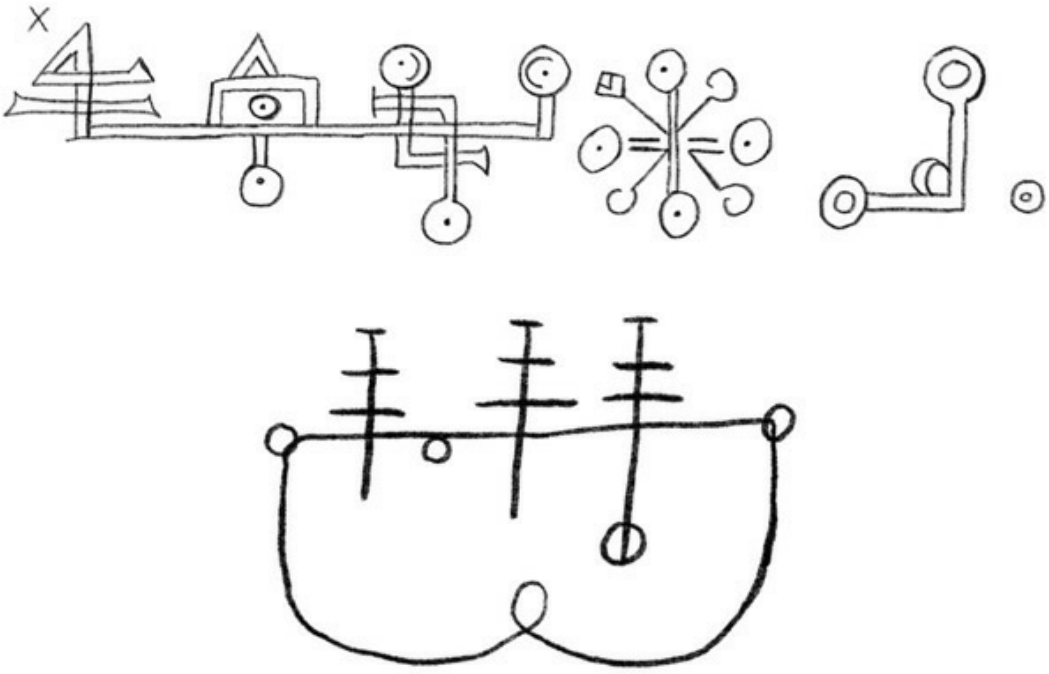
To bring an end to conflict between those who are close.
To endure an adverse situation easily, until you are victorious.
To dream more vividly in ways that reveal truths about how you can use magick to your advantage.
To influence intelligent people through an act of will.
To cause another to feel sexual lust toward you.
To make your words appear alluring in social situations.
To appear dominant when you wish to shame another in a public argument or at a social occasion.

The Ruling Angel
Hahaiah (HAH-HAH-EE-AH)

The Attending Angels
Havael (HAH-VAH-ELL)
Hanavael (HAHN-AVAH-ELL)
Ashashiel (AHSH-ASH-EE-ELL)

The Summoned Demon
Sitri (SIT-REE)

The Sigil of Hahaiah and Sitri



13. Yezalel and Beleth

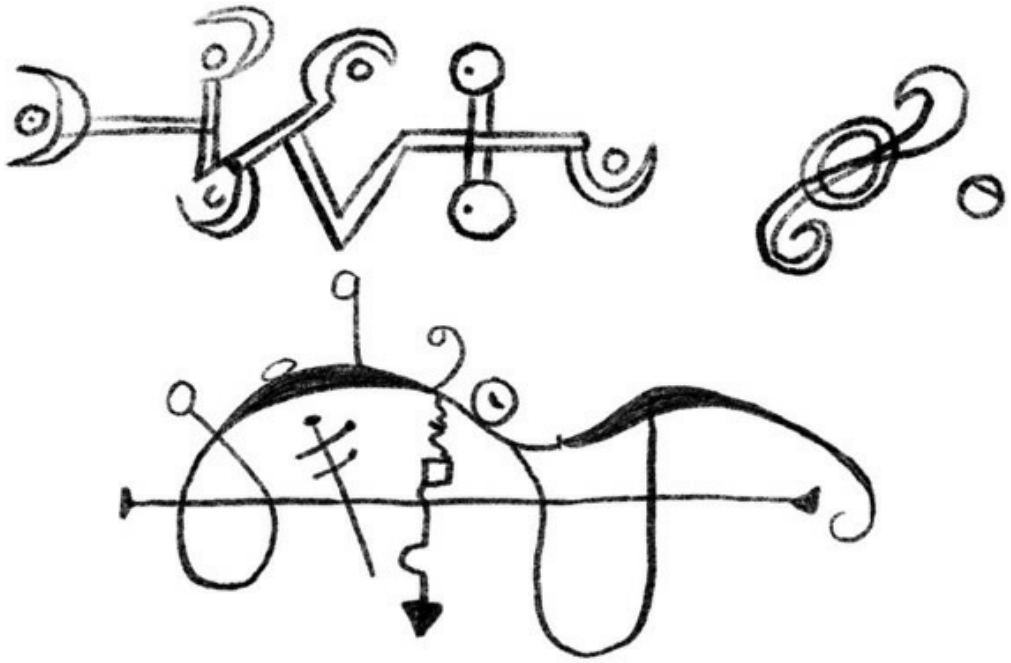
To sublimate sexual energy into creative energy, so that one who resists sexual release is able to create with immense power.
To sense what an enemy is feeling, especially where such information can give you an advantage.
To improve your memory.
To make lovers reunite by way of sexual desire.
To cause extreme sexual lust in somebody you desire.
To cause chaos and anger in a group.

The Ruling Angel
Yezalel (YEZ-AHL-ELL)

The Attending Angels
Yofiel (YAW-FEE-ELL)
Zvael (ZEH-VAH-ELL)
Lahshofael (LAH-SHAW-FAH-ELL)

The Summoned Demon
Beleth (BELL-ETH)

The Sigil of Yezalel and Beleth



14. Mebahel and Leraje

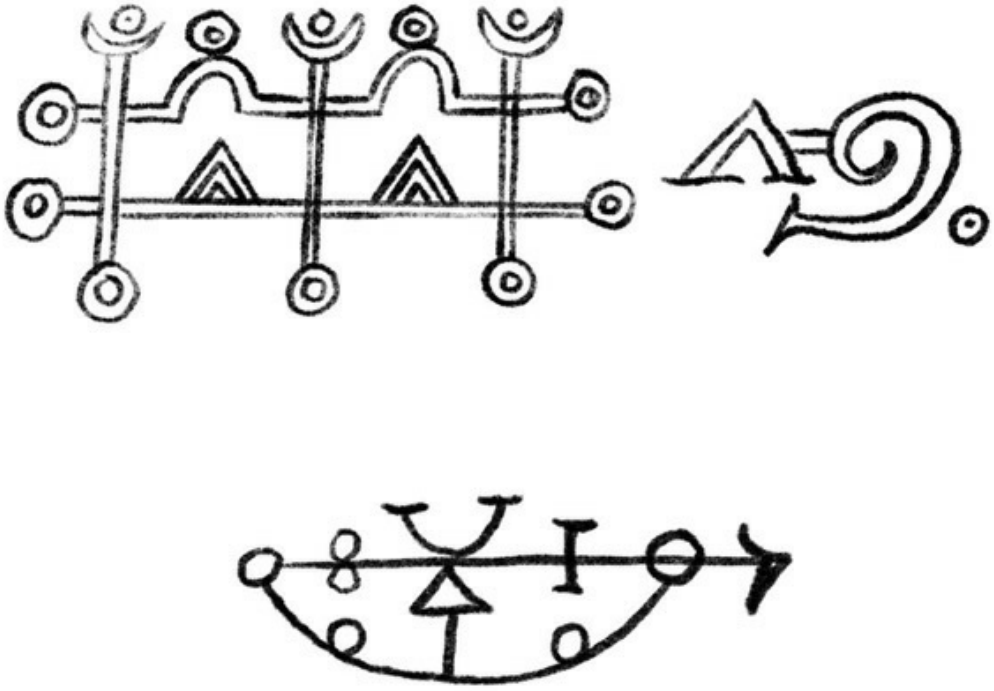
To safeguard your savings or inheritance from those who seek to obtain more than is fair.
To enable the truth to be seen by all during a legal trial.
To bring pain by inducing clumsiness with secrets.
To cause an enemy to be halted by physical pain.
To increase physical strength when training.
To make your enemy feel that everything cruel said about them is true.
To cause mischievous rumors of your choosing to flourish.

The Ruling Angel
Mebahel (MEB-AH-ELL)

The Attending Angels
Malchiel (MAH-LECK-EE-ELL)
Boel (BAW-ELL)
Hofiel (HAW-FEE-ELL)

The Summoned Demon
Leraje (LEH-RAH-YAY)

The Sigil of Mebahel and Leraje



15. Hariel and Eligor

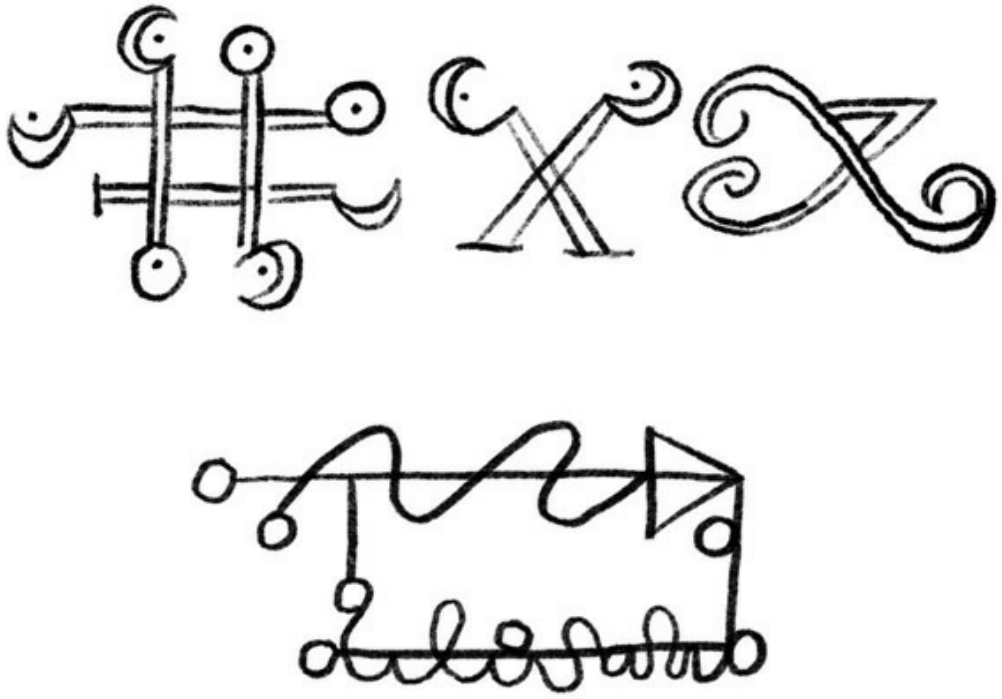
To silence those who discredit or undermine your plans or passionate interests.
To discover better ways of working in creative industries.
To enable your emotions and goals to remain clear when others would dissuade you.
To discover a way to get through a situation without conflict.
To give soldiers and their leaders an advantage in battles.
To be admired by a superior in a work situation.
To be promoted within any organization.

The Ruling Angel
Hariel (HAH-REE-ELL)

The Attending Angels
Havivael (HAH-VEE-VAH-ELL)
Rachivael (RACK-EE-VAH-ELL)
Yuniel (YOO-NEE-ELL)

The Summoned Demon
Eligor (ELL-EE-GORE)

The Sigil of Hariel and Eligor



16. Hakemiah and Zepar

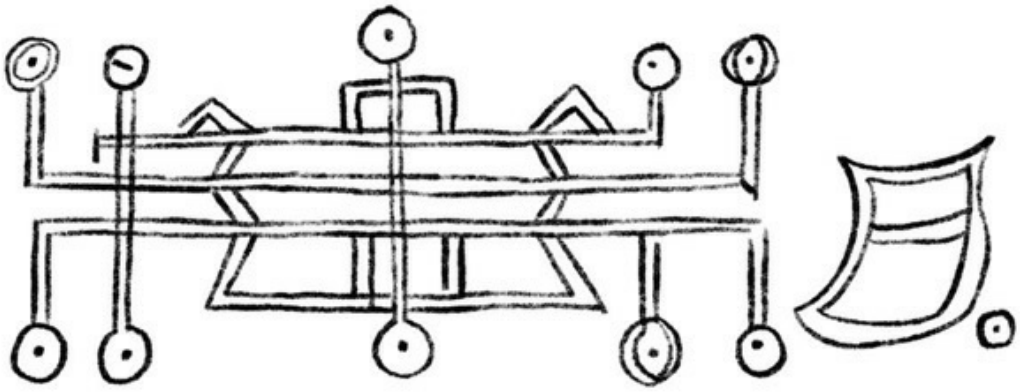
To stop a traitor from harming you in any way.
To make the unfaithful or disloyal cease their betrayal.
To make an aggressive or oppressive person become fearful.
To obtain more money in businesses that require charming interactions with others.
To make an enemy infertile or to suffer sexual dysfunction.
To exude an aura of lust that may be attractive to those in need of sexual release.
To cause two people to fall in love.

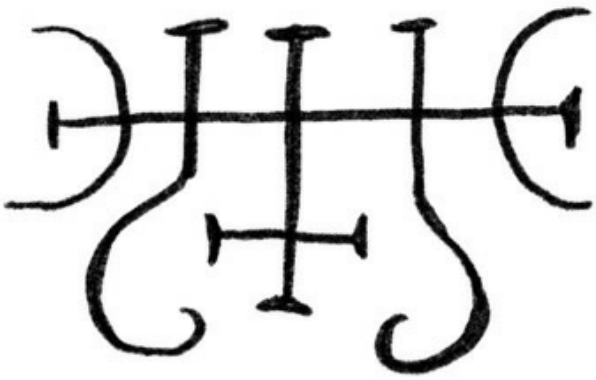
The Ruling Angel
Hakemiah (HAH-KEM-EE-AH)

The Attending Angels
Hakmiel (HACK-EM-EE-ELL)
Kantiael (KAN-TEE-AH-ELL)
Mishaashael (ME-SHAH-AH-SHAH-ELL)

The Summoned Demon
Zepar (ZEP-ARE)

The Sigil of Hakemiah and Zepar





17. Lavel and Botis

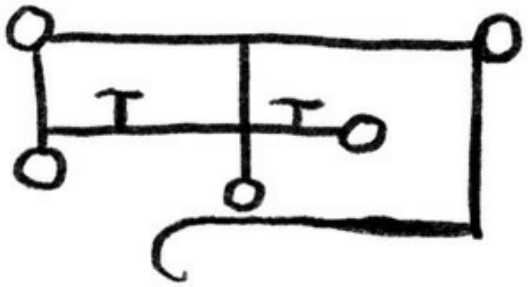
To increase endurance when involved in a demanding and otherwise exhausting project.
To recover from the pain of a broken relationship.
To perceive the knowledge of a wise colleague, enabling you to get ahead of them.
To become adept at musical composition.
To find the most persuasive words when writing.
To make an enemy appear ugly.
To improve courage when faced with a frightening situation.

The Ruling Angel
Lavel (LAH-VELL)

The Attending Angels
Loriel (LAW-REE-ELL)
Achmashiel (ACK-MAH-SHE-ELL)
Valaliel (VAH-LAH-LEE-ELL)

The Summoned Demon
Botis (BAW-TISS)

The Sigil of Lavel and Botis



18. Keliel and Bathin

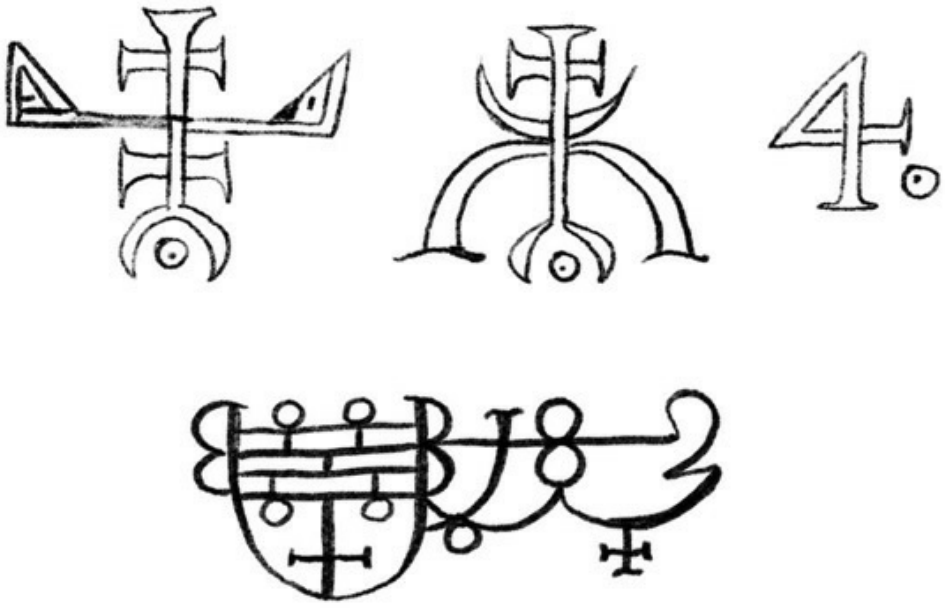
To cause legal experts to become confused and forgetful.
To ensure victory in a legal situation when you are innocent.
To prove your innocence in the face of personal and workplace accusations.
To go unnoticed for a short period when you wish to work without others knowing what you are doing.
To make business travel more successful when there is a definite goal.
To influence another person to experience a negative emotion of your choosing.

The Ruling Angel
Keliel (KEL-EE-ELL)

The Attending Angels
Kochviel (KAW-KEV-EE-ELL)
Lmimael (LEM-EE-MAH-ELL)
Ymaniel (EE-MAH-NEE-ELL)

The Summoned Demon
Bathin (BAH-THIN)

The Sigil of Keliel and Bathin



19. Loviah and Sallos

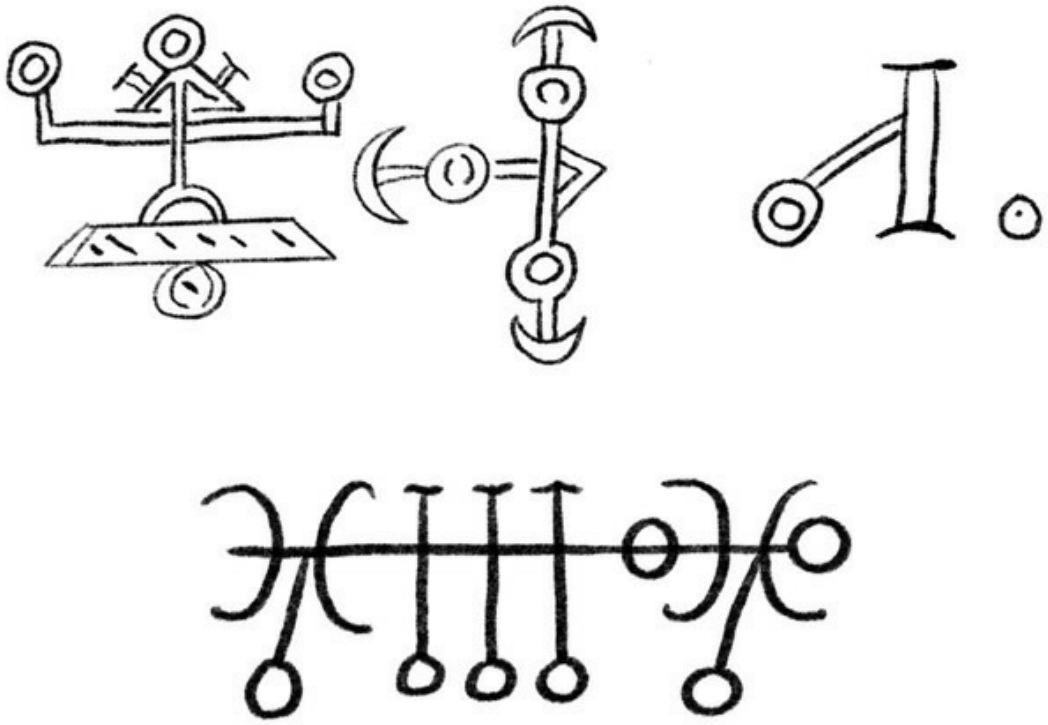
To take on an air of charm.
To be charismatic when representing your work to others.
To gather information about another without being detected.
To attract friendship when traveling or when moving to live in a new location.
To make another person feel passionate love for you, sufficient for that person to leave a current partner.
To cause a close friendship to be affected by lustful thoughts.
To make strangers more likely to be attracted to you.

The Ruling Angel
Loviah (LAW-VEE-AH)

The Attending Angels
Lakihael (LAH-KEY-HAH-ELL)
Vafiel (VAH-FEE-ELL)
Vsaviel (VEH-SAH-VEE-ELL)

The Summoned Demon
Sallos (SAL-OSS)

The Sigil of Loviah and Sallos



20. Pahaliah and Purson

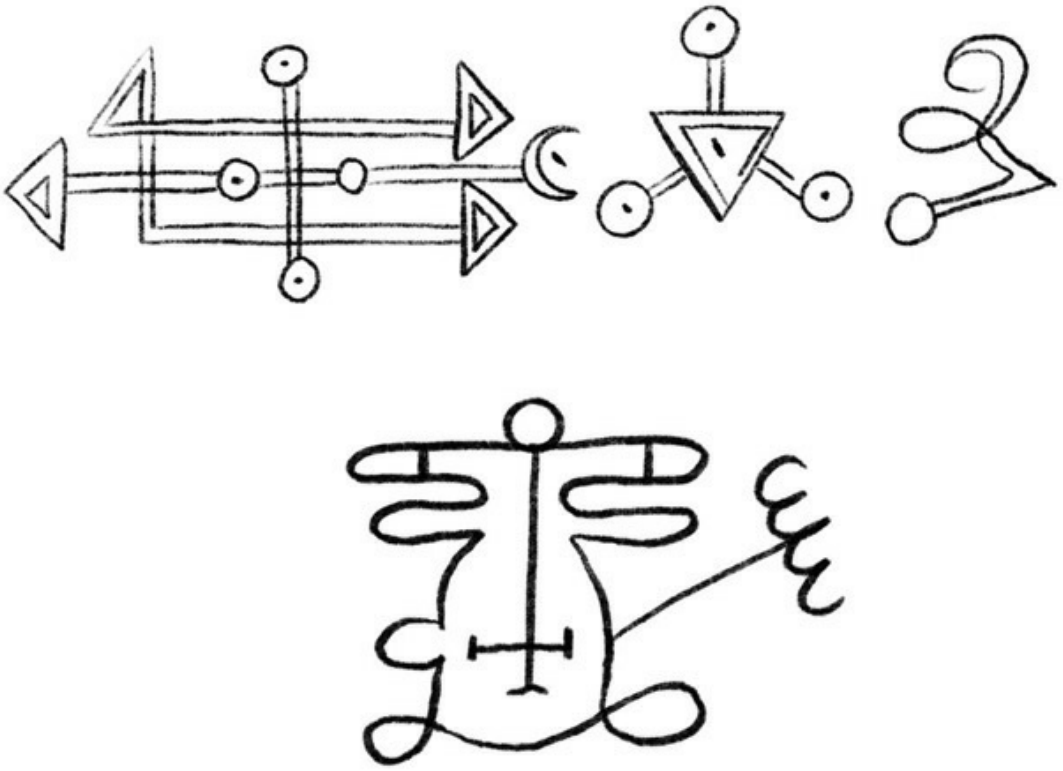
To make a cruel person become gentle.
To find balance when your ambitions risk overstretching your reserves of energy.
To recover a sense of joy when being jaded hampers your efforts.
To make financial decisions that have long-term benefits.
To attract financial support for your most important projects.
To gain an understanding of how to make a stubborn situation changeable.

The Ruling Angel
Pahaliah (PAH-AH-LEE-AH)

The Attending Angels
Patzchiel (PATS-ECK-EE-ELL)
Hadael (HAH-DAH-ELL)
Liael (LEE-AH-ELL)

The Summoned Demon
Purson (PURSE-ON)

The Sigil of Pahaliah and Purson



21. Nelakel and Marax

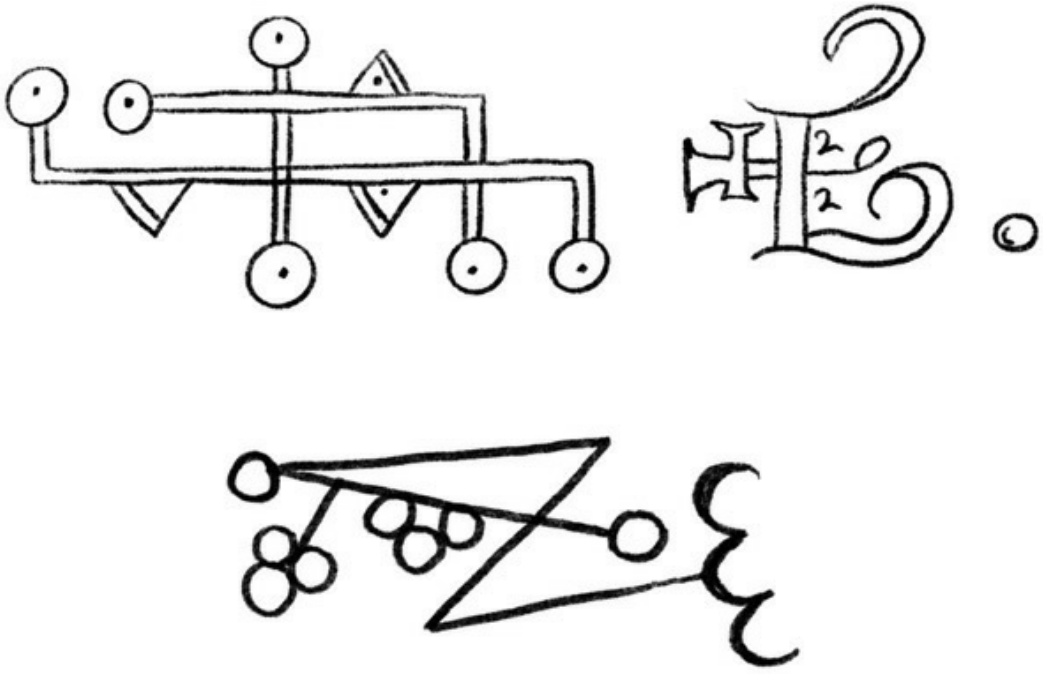
To stop people speaking hurtful falsehoods.
To make your home feel safe after it has been infected by the presence of those who conjure negative feelings.
To take into account all the factors for plans to succeed.
To obtain intuitive insight into how a current situation may develop and how you can act to change the course of events.
To understand whether an offer is worthy of your attention.
To develop ideas that are commercially viable.
To break free from procrastination or creative frustration.

The Ruling Angel
Nelakel (NEL-AH-KELL)

The Attending Angels
Nmuel (NEM-OO-ELL)
Lamvsiel (LAH-MEH-VESS-EE-ELL)
Ksinael (KEH-SEEN-AH-ELL)

The Summoned Demon
Marax (MAR-AXE)

The Sigil of Nelakel and Marax



22. Yeyayel and Ipos

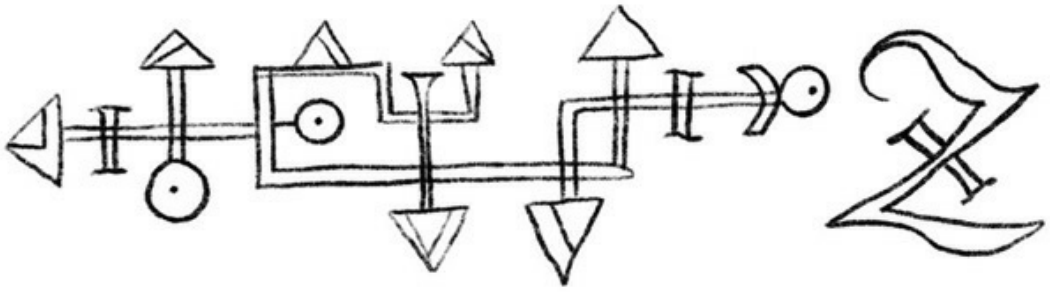
To protect your business during a period of upheaval.
To make the efforts of a business trip successful.
To bring protection on long journeys.
To swing fortune in your favor when making a business deal.
To make you courageous and convincing in business matters.
To develop the ability to find a convincing answer to any question, even when under pressure.
To convince those you wish to influence with charm and wit.

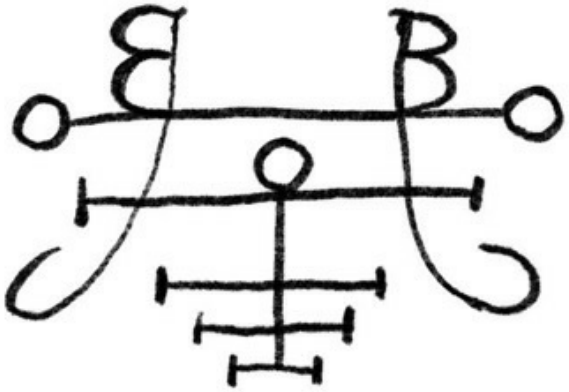
The Ruling Angel
Yeyayel (YEH-YAY-ELL)

The Attending Angels
Yaulayiel (YAH-OO-LAH-YEE-ELL)
Yhohiel (YEH-HAW-HEE-ELL)
Yatzivael (YAT-ZEE-VAH-ELL)

The Summoned Demon
Ipos (EE-POSS)

The Sigil of Yeyayel and Ipos





23. Melahel and Aim

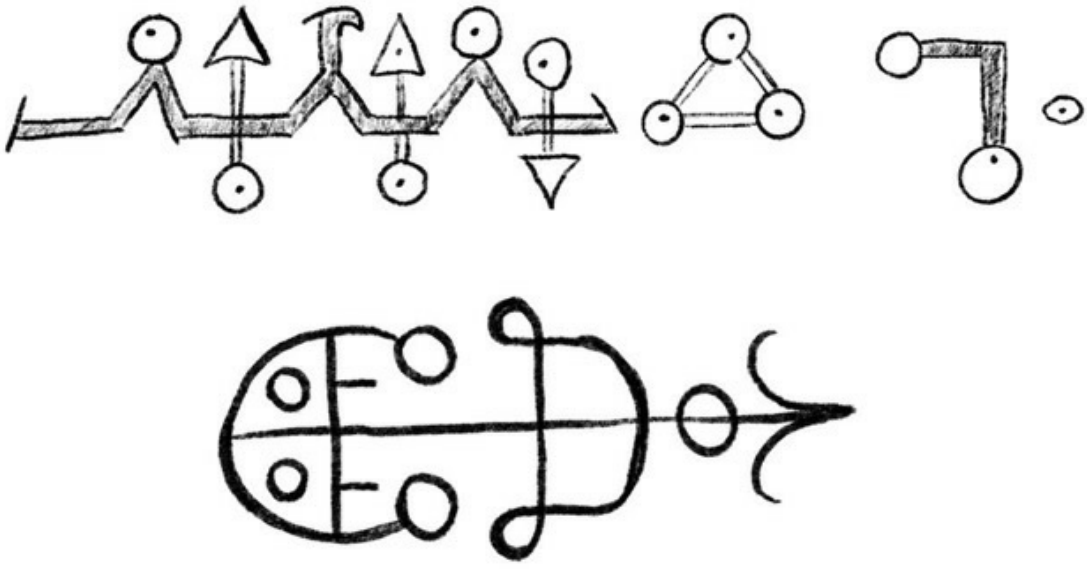
To protect you from exhaustion and incident when traveling.
To relieve pain when injured or unwell.
To offer protection when dealing with dangerous machinery or weaponry.
To make any business, home, or other location become enflamed with arguments, fear, and jealousy.
To make somebody suffer misfortune that may bring physical or emotional harm.
To sense the truth when you are suspicious of somebody.

The Ruling Angel
Melahel (MEL-AH-ELL)

The Attending Angels
Mzachiel (MEZ-ACK-EE-ELL)
Llael (LAHL-AH-ELL)
Hochaniel (HAWK-AH-NEE-ELL)

The Summoned Demon
Aim (AIM)

The Sigil of Melahel and Aim



24. Chaviah and Naberius

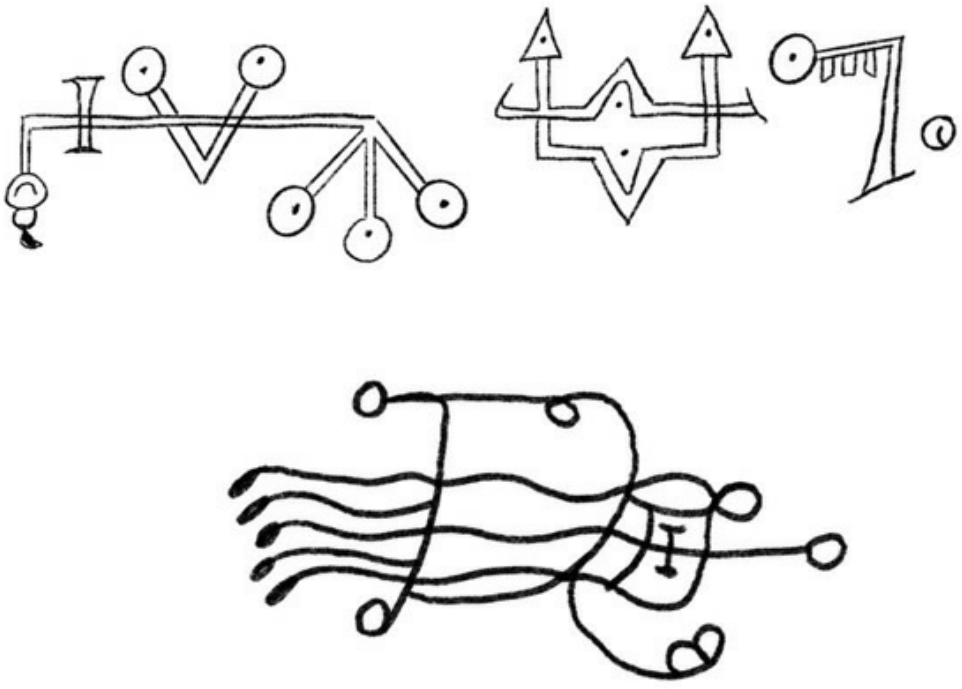
To protect your home against invasion.
To make a person you dislike stay away from your home.
To cause rats and other pests to flee from your dwelling.
To overcome feelings of guilt when you have hurt another.
To stay ahead of the competition by guessing their plans or ideas.
To recover your reputation when it has been tarnished by truth or lies.
To be trusted by somebody who has expressed doubts about your abilities.

The Ruling Angel
Chaviah (CAH-VEE-AH)

The Attending Angels
Chagiel (CAH-GEE-ELL)
Hofniel (HAWF-NEE-ELL)
Vshashiel (VEH-SHAH-AH-SHE-ELL)

The Summoned Demon
Naberius (NAB-AIR-EE-USS)

The Sigil of Chaviah and Naberius



25. Netahiah and Glasya Labolas

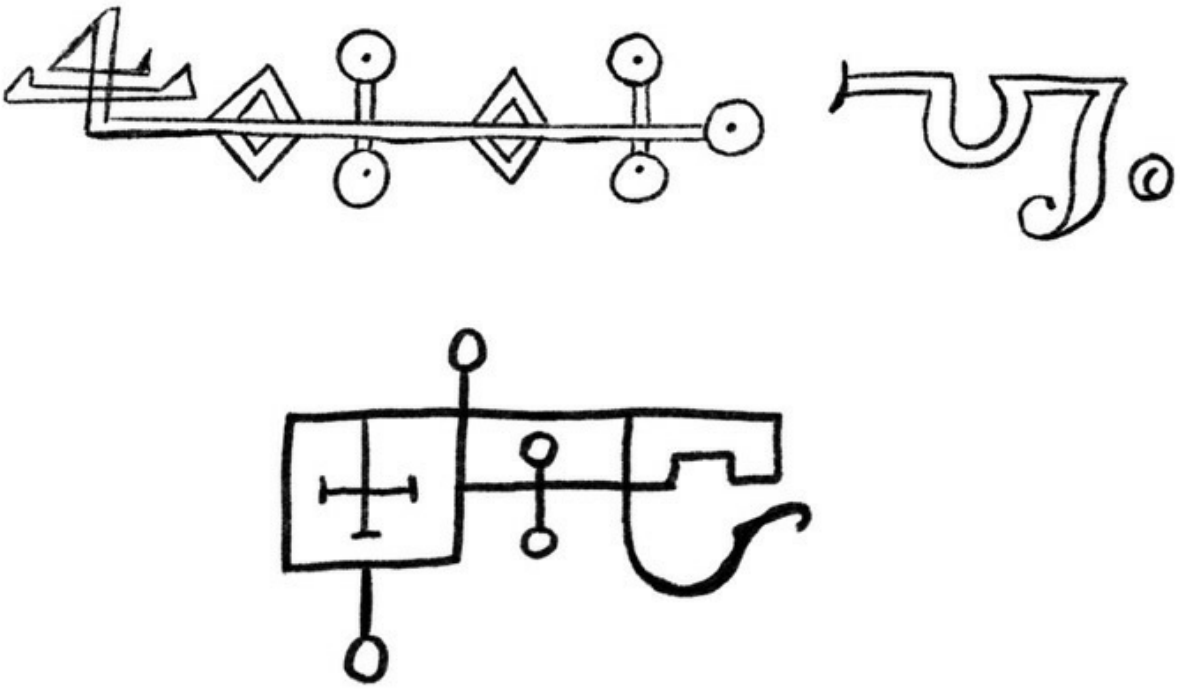
To obtain revelations in dreams regarding your life.
To become wise on a subject that is important to you.
To find the ability to read with a concentrated focus to better understand magickal texts.
To clarify thoughts after a period of confusion.
To obtain a cognitive breakthrough in an area of research.
To cause an enemy to suffer at the hands of another.
To cause an enemy to suffer from accidents.
To make somebody lose the trust and respect of all.

The Ruling Angel
Netahiah (NET-AH-EE-AH)

The Attending Angels
Numiel (NOO-ME-ELL)
Tatichael (TAH-TEAK-AH-ELL)
Honeniel (HAW-NEN-EE-ELL)

The Summoned Demon
Glasya Labolas (GLASS-EE-AH LAB-OH-LASS)

The Sigil of Netahiah and Glasya Labolas



26. Haaiah and Bime

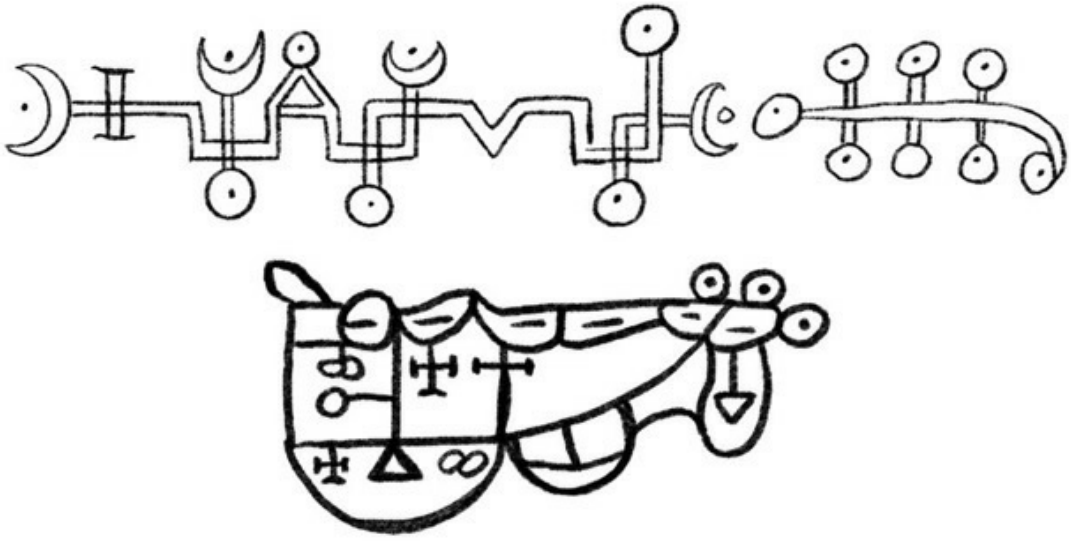
To provide protection from those who would lead you astray or destroy your dreams.
To let the good in a relationship dominate the bad.
To communicate well with those who serve their own leaders.
To attract chance encounters that bring frequent and modest amounts of money.
To bring success to a project designed to create wealth.
To summon a deceased loved one to give wise answers, either in dreams or through direct magickal effort.

The Ruling Angel
Haaiah (HAH-AH-EE-AH)

The Attending Angels
Haamiel (HAH-AH-ME-ELL)
Admiel (AHD-ME-ELL)
Avael (AH-VAH-ELL)

The Summoned Demon
Bime (BEAM-EH)

The Sigil of Haaiah and Bime



27. Yeretel and Ronove

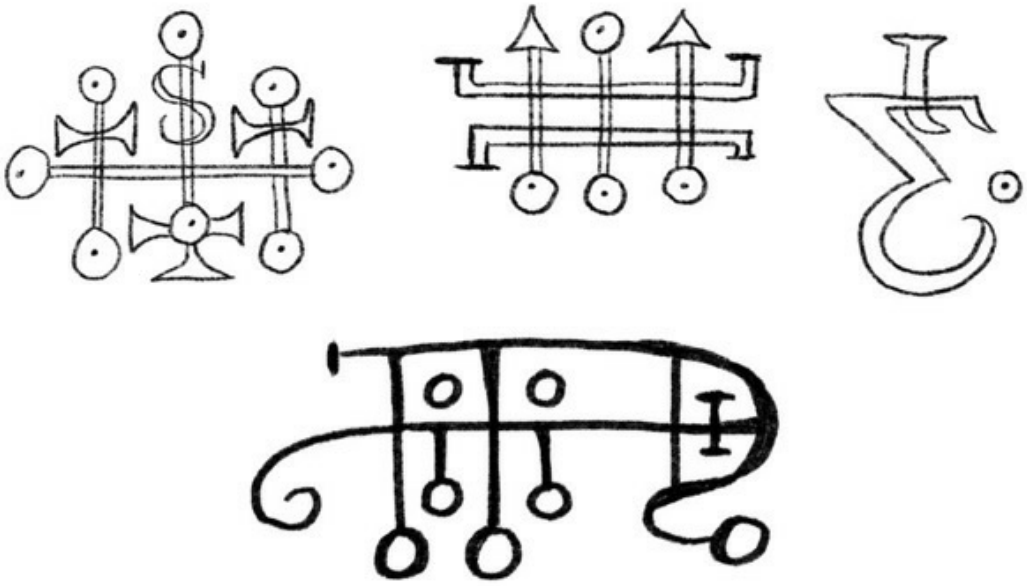
To protect against an unjustified attack, whether verbal, physical or designed to damage your life.
To confuse an enemy's emotions, causing distraction at a key moment.
To write in a way that attracts attention to your written works.
To become more charismatic, especially during potentially romantic communication.
To appear truthful and charming when scheming against another.
To make a competitor see you as of no interest.

The Ruling Angel
Yeretel (YEH-REH-TELL)

The Attending Angels
Yuniel (YOU-NEE-ELL)
Rachazaiel (RACK-AH-ZAH-EE-ELL)
Tatviel (TAH-TEV-EE-ELL)

The Summoned Demon
Ronove (RON-OVAY)

The Sigil of Yeretel and Ronove



28. Shahaiah and Berith

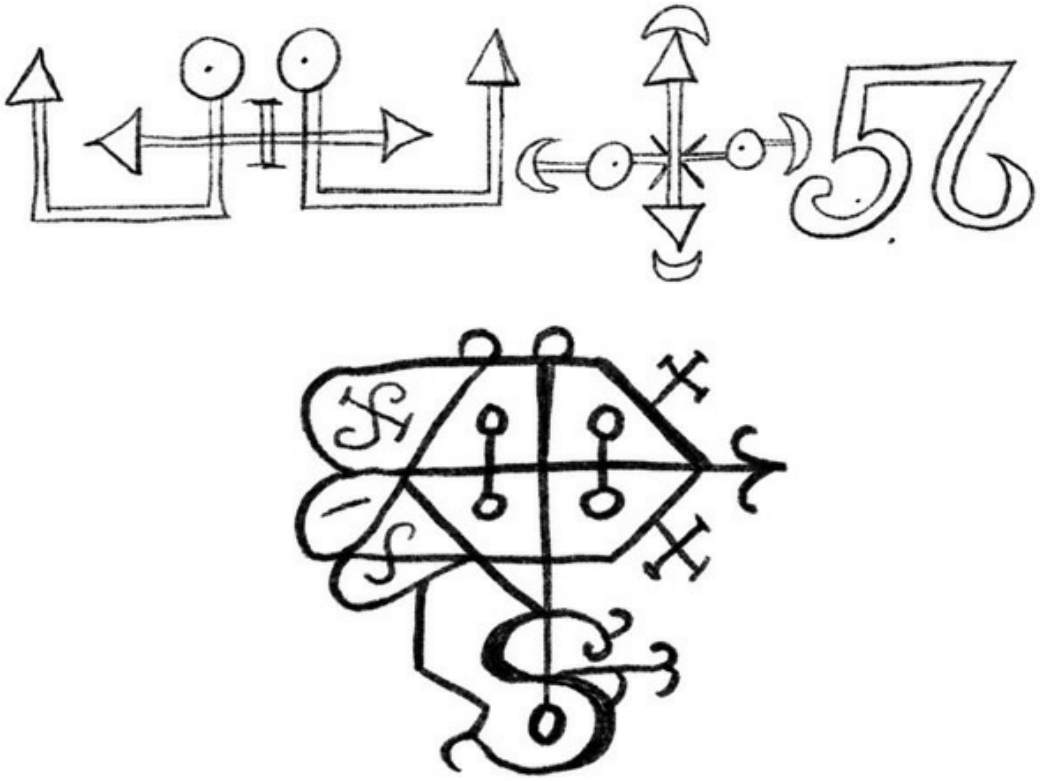
To protect against disease during an epidemic.
To protect against the collapse of a business under threat.
To bring protection during a storm or other extreme event.
To overcome inertia and find motivation.
To discover strengths that enable you to exploit others.
To hide your weaknesses, whether you know of them or not, from those who would use them against you.
To make a lie seem like the truth, even when time has passed since the lie was spoken.

The Ruling Angel
Shahaiah (SHAH-AH-EE-AH)

The Attending Angels
Shomiel (SHAW-ME-ELL)
Aaraviel (AH-ARAH-VEE-ELL)
Hagtamiel (HAH-GET-AH-ME-ELL)

The Summoned Demon
Berith (BEH-RITH)

The Sigil of Shahaiah and Berith



29. Riyiel and Astaroth

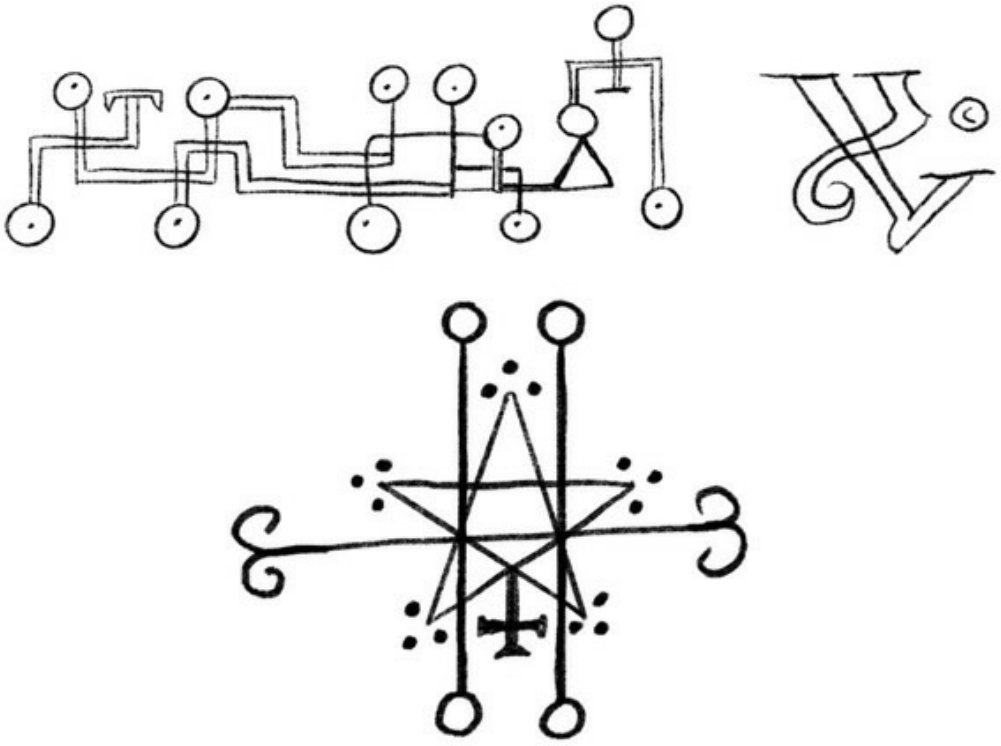
To protect against an unseen enemy when you sense an attack.
To enable you to obtain mystical experiences during dreams, magick, or meditation.
To enable understanding of the powers of magick in order to create your own rituals.
To understand your desires and purpose in life.
To become creative and prolific.
To improve your ability to choose the appropriate magickal path required to satisfy your desires.

The Ruling Angel
Riyiel (REE-EE-ELL)

The Attending Angels
Rashniel (RASH-NEE-ELL)
Yafniel (YAHF-NEE-ELL)
Yachkimiel (YAH-KECK-EE-ME-ELL)

The Summoned Demon
Astaroth (ASS-TAR-OTH)

The Sigil of Riyiel and Astaroth



30. Omael and Forneus

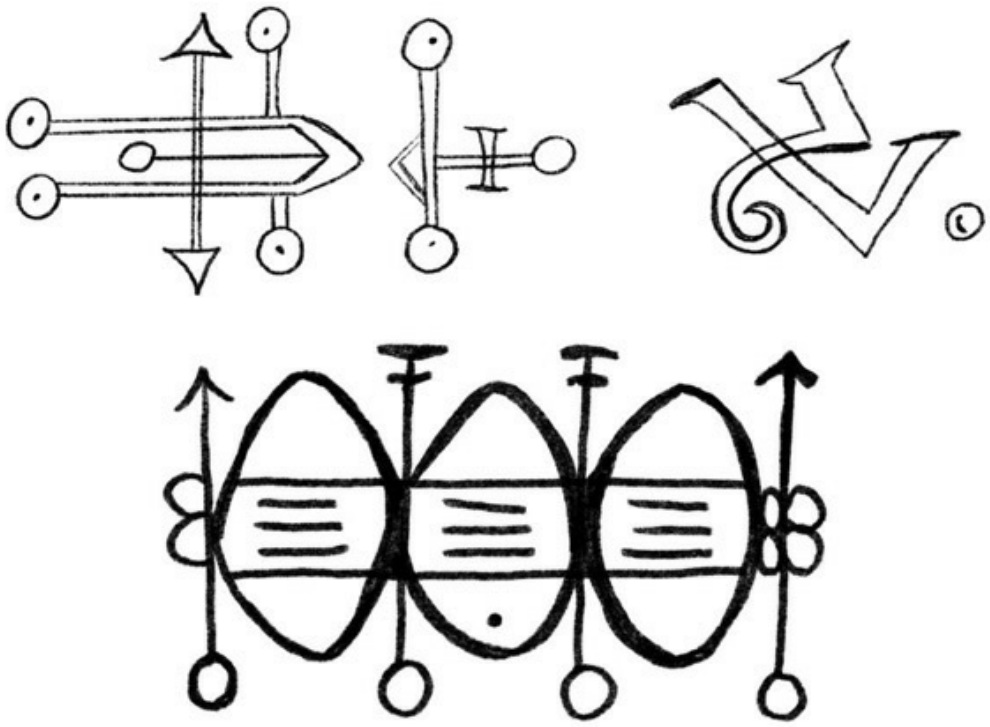
To give you strength in the face of desperation.
To bring patience and peace during turmoil.
To improve male fertility.
To make all see the best in you and to spread good words about your deeds.
To become known and respected for your work.
To be seen as an honorable person worthy of attention.
To win a competition by appearing to have extreme depths of talent.

The Ruling Angel
Omael (OH-MAH-ELL)

The Attending Angels
Ashfiel (AHSH-FEE-ELL)
Vnadiel (VEH-NAH-DEE-ELL)
Mimael (ME-MAH-ELL)

The Summoned Demon
Forneus (FOR-NEE-USS)

The Sigil of Omael and Forneus



31. Lekavel and Foras

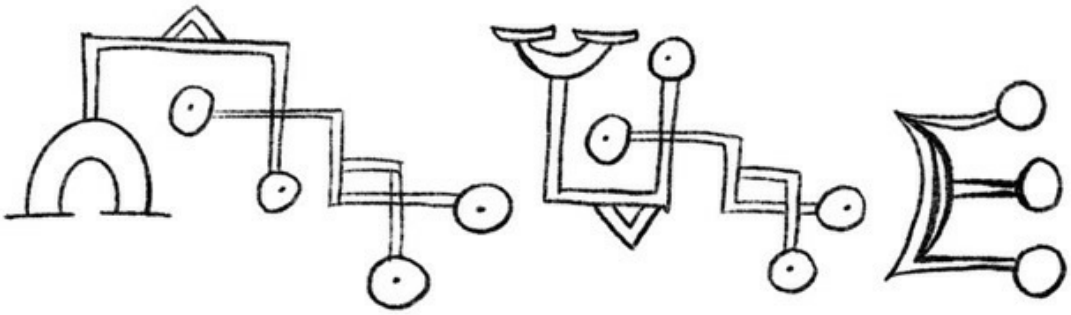
To find inspiring ideas, especially for your career.
To become inconspicuous at a time when you might otherwise arouse suspicion.
To enable growth, literally and metaphorically.
To become fascinating and witty, especially in the eyes of one who has become bored or disinterested in you.
To perceive the hidden needs of a partner or of somebody you desire.
To maintain health and energy into old age.

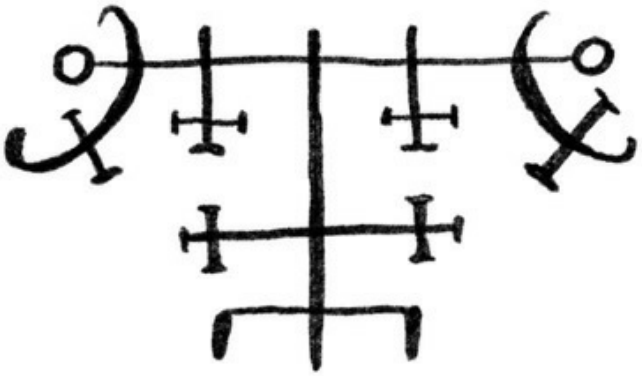
The Ruling Angel
Lekavel (LECK-AH-VELL)

The Attending Angels
Lshaavtiel (LEH-SHAH-AH-VET-EE-ELL)
Katviel (KAT-VEE-ELL)
Vanatiel (VAH-NAH-TEE-ELL)

The Summoned Demon
Foras (FORE-ASS)

The Sigil of Lekavel and Foras





32. Veshariah and Asmodai

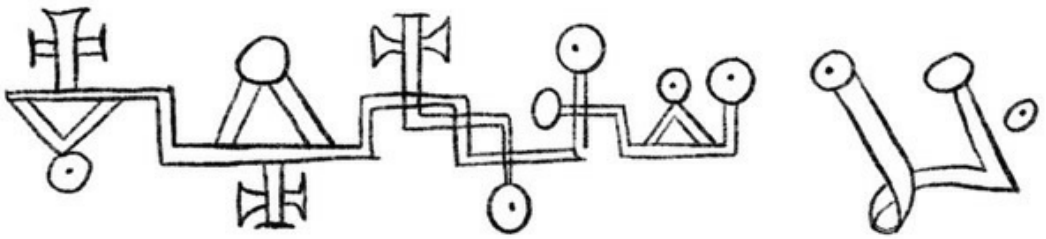
To let the truth emerge in the face of false or unjust accusations.
To influence people to write about you fairly and accurately.
To improve your own writing on any factual subject.
To become gifted in areas that involve physical judgment and skill, from minor crafts to major skills such as surgery.
To improve a skill exponentially as new developments in that skill are actively sought.
To cast a shadow of invisibility over a valuable object, project, or thought, so that no other may perceive it until you choose for them to do so.

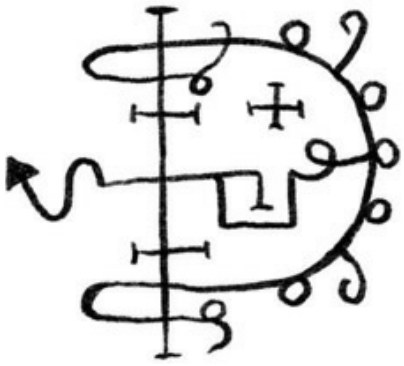
The Ruling Angel
Veshariah (VESH-AH-REE-AH)

The Attending Angels
Vavliel (VAH-VELL-EE-ELL)
Shamshiel (SHAHM-SHE-ELL)
Rachaviel (RAH-KAV-EE-ELL)

The Summoned Demon
Asmodai (AZ-MOW-DAY)

The Sigil of Veshariah and Asmodai





33. Yichuiah and Gaap

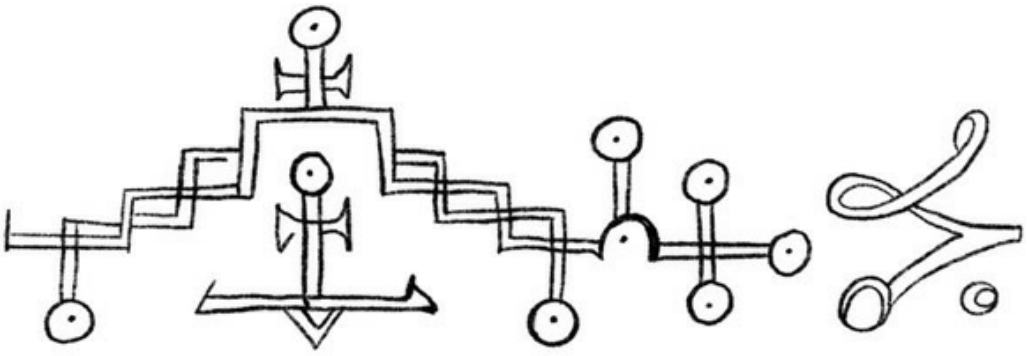
To discover an enemy's plans and in doing so, see them unravel.
To make the plans of another go astray.
To make a person of influence see the truth.
To bring a drowsy sleep to an enemy, causing poor judgment, suffering, and accidents.
To bring mistrust and hatred into any group, whether it be a couple, a small faction, or a larger organization.
To make somebody feel love for you, whether you desire them or not.

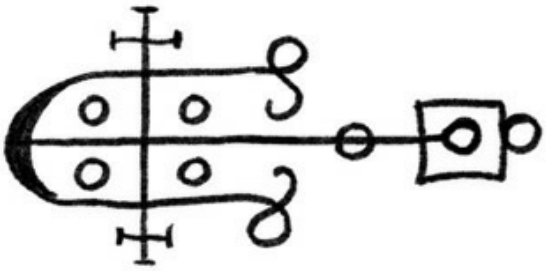
The Ruling Angel
Yichuiah (YEE-KOO-EE-AH)

The Attending Angels
Yarviel (YAH-REV-EE-ELL)
Chochmiel (CAW-KEM-EE-ELL)
Vshadiel (VEH-SHAH-DEE-ELL)

The Summoned Demon
Gaap (GAH-APP)

The Sigil of Yichuiah and Gaap





34. Lehachiah and Furfur

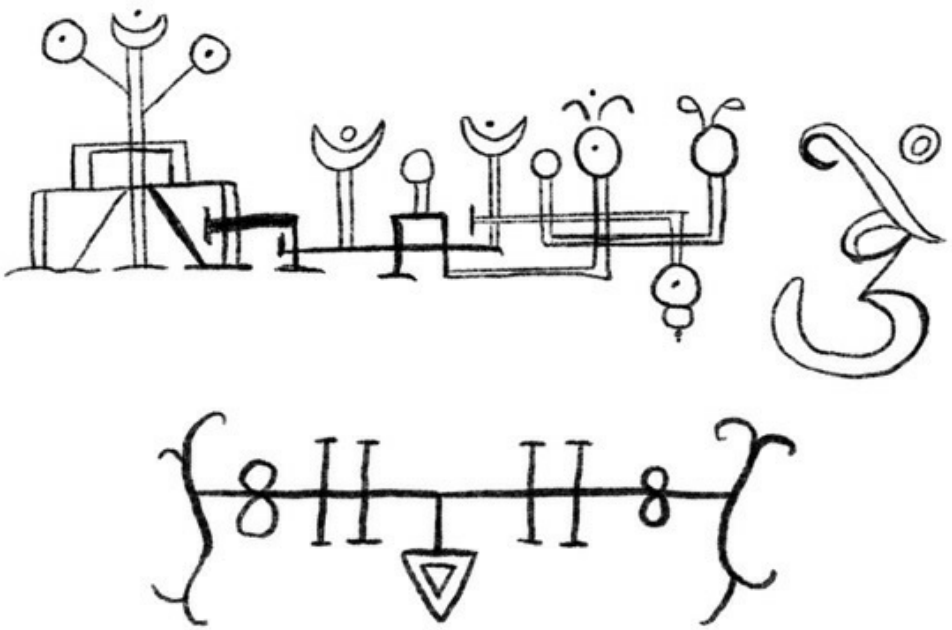
To inspire a lover to be faithful.
To subdue anger in a group situation.
To ensure that peace is maintained when change could bring disruption to a group.
To cause anger in an individual or group.
To cause an extreme outburst of anger or violence from somebody attempting to remain calm under pressure.
To cause an enemy, whether an individual or group, to suffer from mechanical and electrical malfunctions.

The Ruling Angel
Lehachiah (LEH-HACK-EE-AH)

The Attending Angels
Lashviel (LASH-VEE-ELL)
Hagtiel (HAG-TEE-ELL)
Chatmitzael (KAH-TEM-EATS-AH-ELL)

The Summoned Demon
Furfur (FUR-FUR)

The Sigil of Lehachiah and Furfur



35. Kevekiah and Marchosias

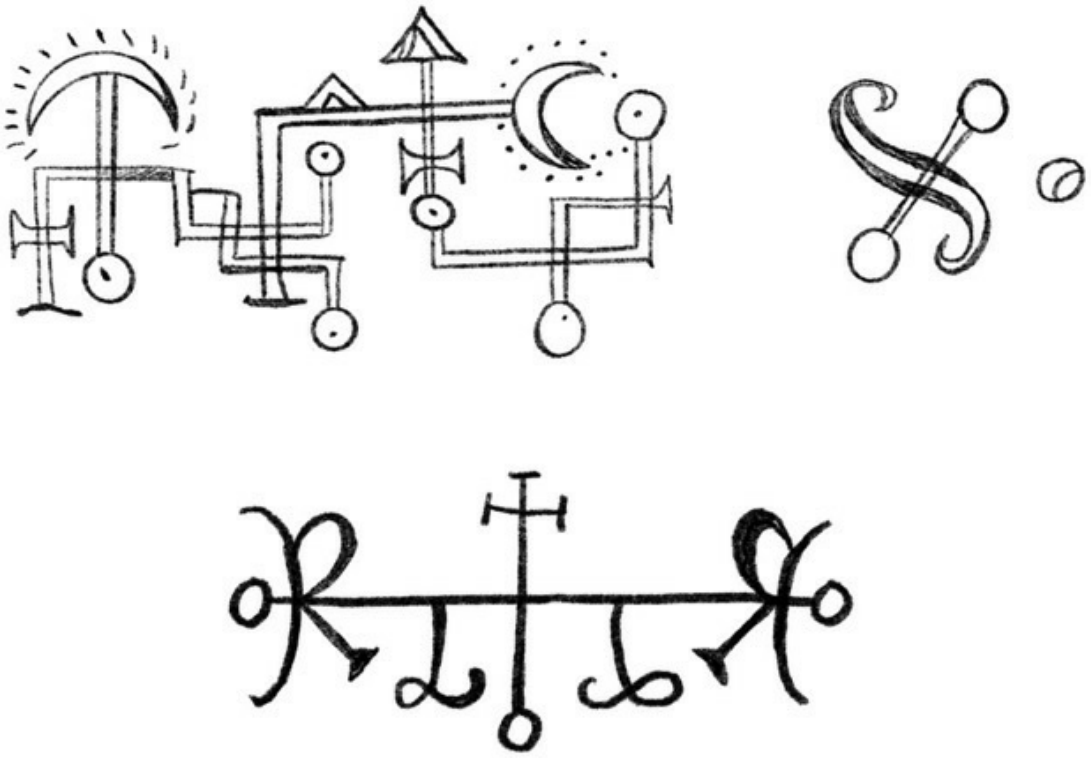
To heal a friendship.
To end family arguments.
To obtain a fair inheritance.
To negotiate in a convincing way, with loved ones, strangers, authority figures, or superiors.
To speak in a way that instills fear in your enemy.
To make an enemy suffer from self-doubt and anxiety.

The Ruling Angel
Kevekiah (KEV-ECK-EE-AH)

The Attending Angels
Ktzatiel (CUTS-AH-TEE-ELL)
Vatkiel (VAH-TEK-EE-ELL)
Kumiel (KOO-ME-ELL)

The Summoned Demon
Marchosias (MARK-OH-SEE-ASS)

The Sigil of Kevekiah and Marchosias



36. Menadel and Stolus

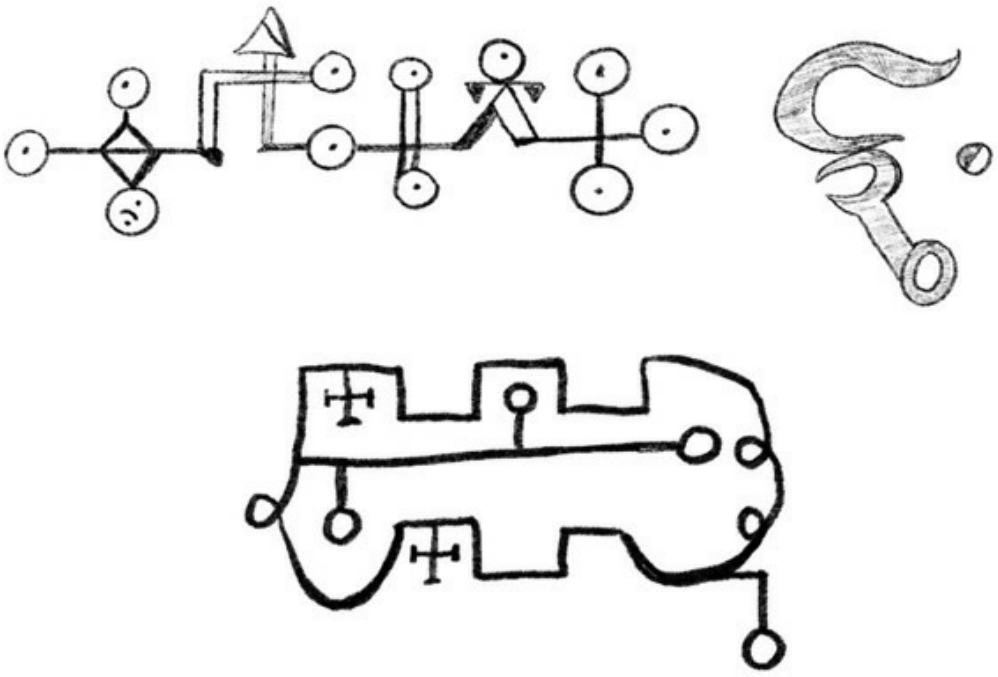
To bind a person who slanders you.
To urge an estranged friend or family member to re-establish contact.
To bring stability to your employment when change is occurring in your workplace.
To find relief from pain that has no clear cause.
To make people aware of your product or project.
To bring creative innovation to a project that has stalled.

The Ruling Angel
Menadel (MEN-AH-DELL)

The Attending Angels
Malchiel (MAH-LECK-EE-ELL)
Nadniel (NAD-NEE-ELL)
Dasniel (DAH-SEN-EE-ELL)

The Summoned Demon
Stolus (STOW-LUSS)

The Sigil of Menadel and Stolus



37. Aniel and Phenix

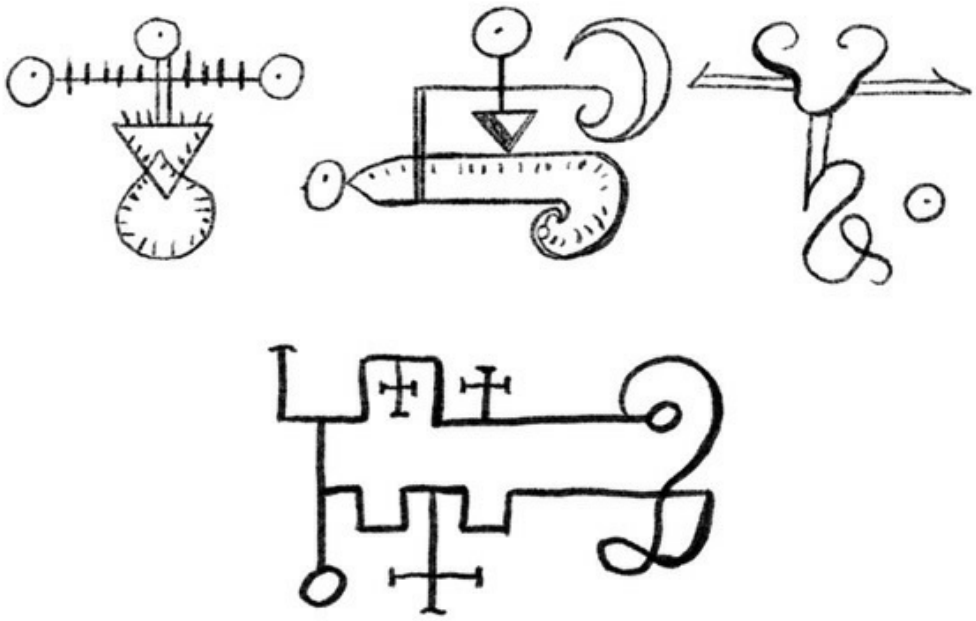
To influence a partner to be more open-minded.
To improve your ability to meditate.
To contemplate all matters, from the mystical to the practical, with greater focus.
To become more skilled with musical composition.
To make your writing more emotive.
To improve your ability to communicate well in a group.
To make the aggressive, violent, or loud become silent and afraid through an act of will.

The Ruling Angel
Aniel (AH-NEE-ELL)

The Attending Angels
Achviniel (ACK-VEE-NEE-ELL)
Ninnael (NEE-NEN-AH-ELL)
Ydiel (YEH-DEE-ELL)

The Summoned Demon
Phenix (FENN-ICKS)

The Sigil of Aniel and Phenix



38. Chaamiah and Halphas

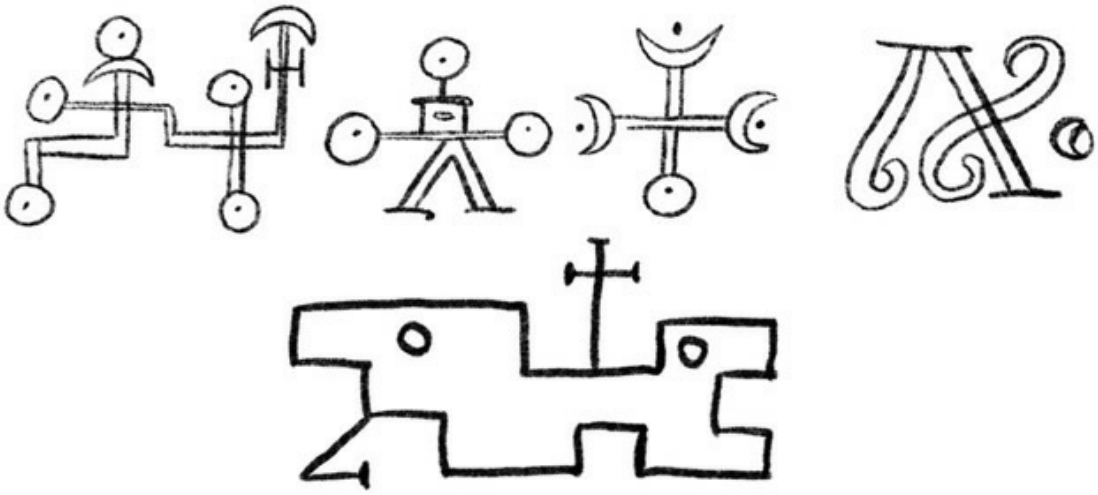
To protect against occult attacks, even when that attack has already begun to harm you.
To enable you to find the truth of a matter without being detected, misled, or harmed.
To improve endurance during physical exertion.
To remove all obstacles that prevent you from becoming more powerful within any organization.
To understand your ambitions, and how to acquire the abilities, partners, and support to achieve those ambitions.
To bring fortune and popularity to yourself when you lead.

The Ruling Angel
Chaamiah (CAH-AH-ME-AH)

The Attending Angels
Chashfiel (CASH-FEE-ELL)
Amiel (AH-ME-ELL)
Mniel (MEN-EE-ELL)

The Summoned Demon
Halphas (HAL-FASS)

The Sigil of Chaamiah and Halphas



39. Rehoel and Malphas

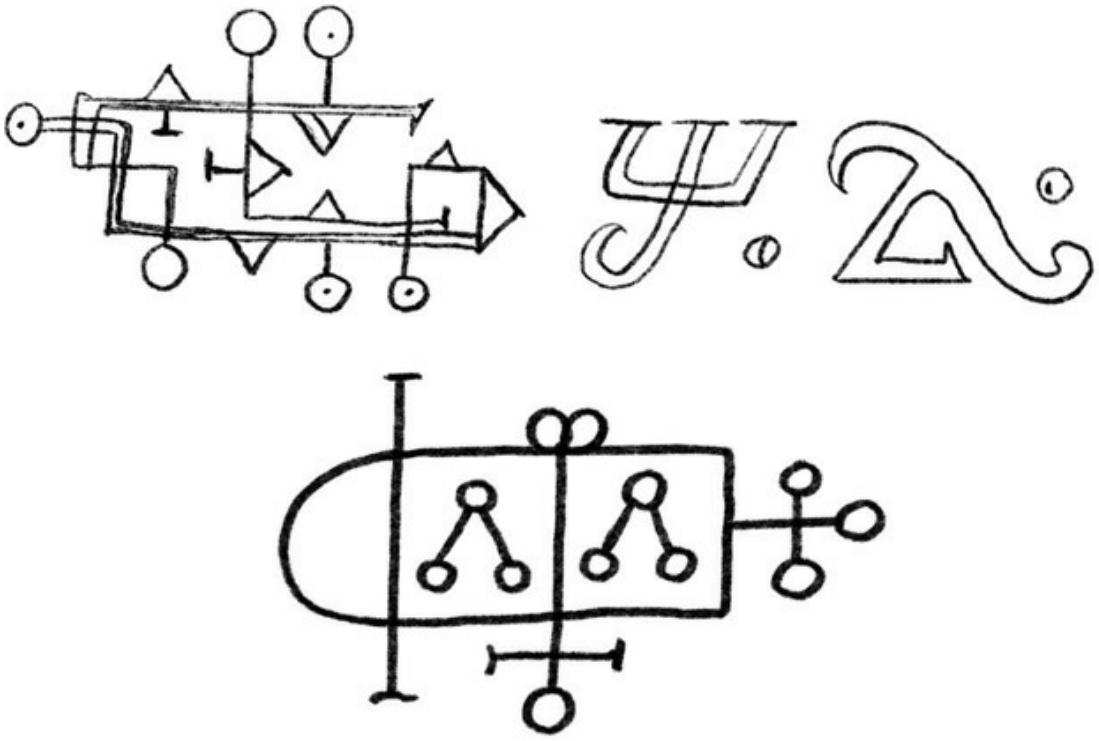
To prevent an illness from developing into a worse condition.
To recover physical, emotional, and mental energy.
To help you obtain perspective during a troubling time, in order to plan a strategic response.
To recover from damage inflicted by an enemy or competitor as though nothing has occurred.
To make competitors find peace so that they have no strength to fight you.

The Ruling Angel
Rehoel (REH-HAW-ELL)

The Attending Angels
Rochmiel (RAWK-ME-ELL)
Hachzitael (HACK-ZEET-AH-ELL)
Eniel (EH-NEE-ELL)

The Summoned Demon
Malphas (MAL-FASS)

The Sigil of Rehoel and Malphas



40. Yeyizel and Raum

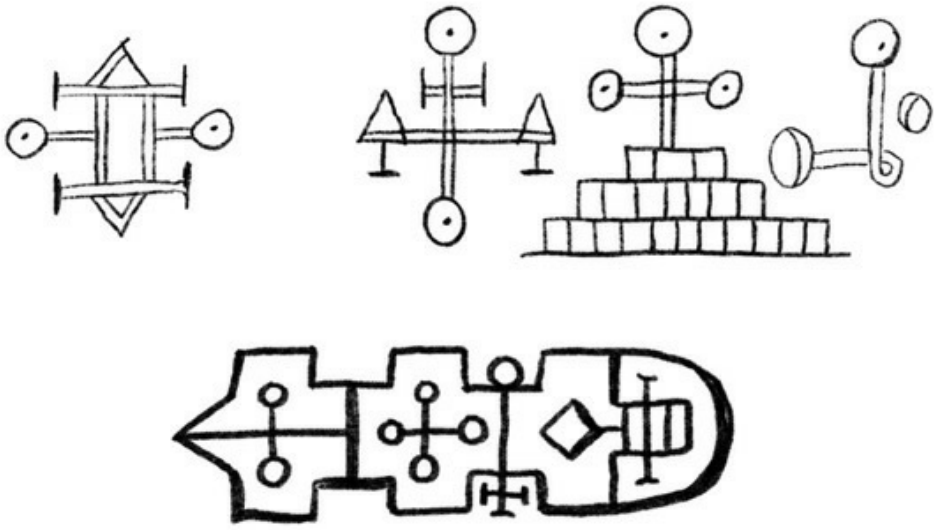
To turn the gaze of an enemy against another.
To become more confident in your creative work.
To be recognized for your creative work.
To make another creative person suffer from a lack of inspiration.
To cause personal loss to another in a way that will cause deep emotional pain.
To make a person become a pariah.
To make a close friend have lustful desires for you.

The Ruling Angel
Yeyizel (YAY-EASE-ELL)

The Attending Angels
Yartziel (YART-ZEE-ELL)
Ygartziel (YEG-ARTS-EE-ELL)
Zachriel (ZACK-REE-ELL)

The Summoned Demon
Raum (RAWM)

The Sigil of Yeyizel and Raum



41. Hahael and Forcalor

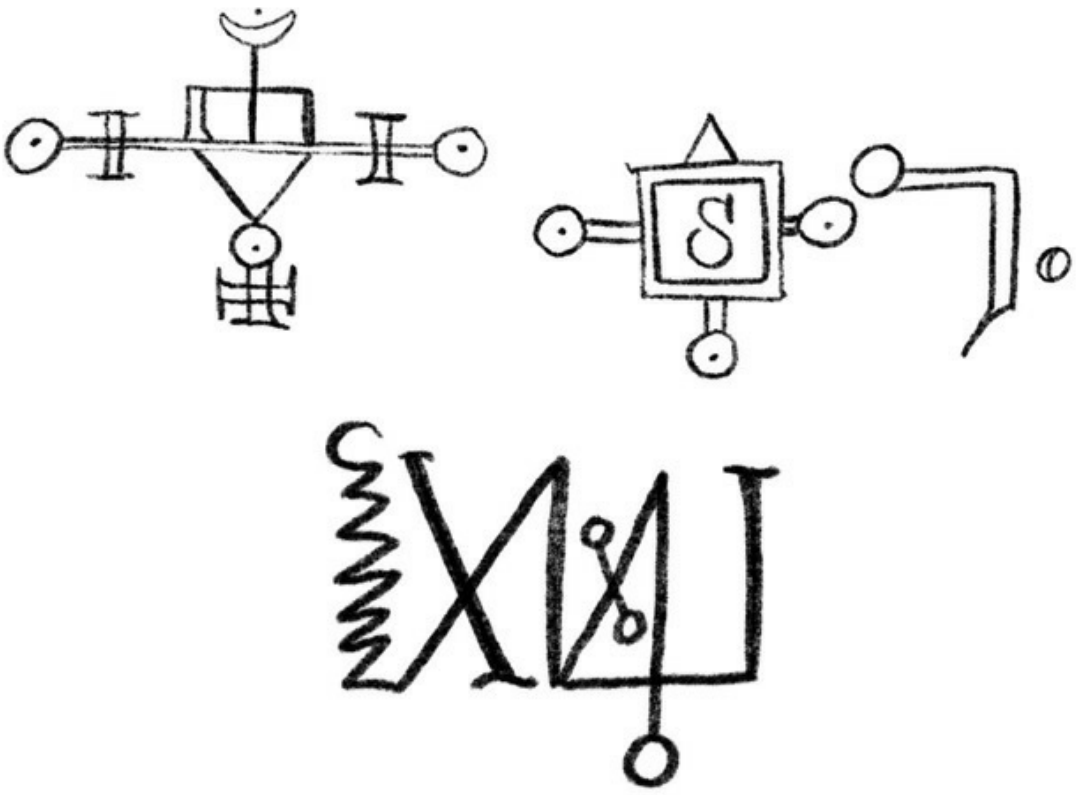
To strengthen your sense of self.
To make a heartless person reconsider their feelings.
To cause a project or business to fail.
To make illness persist in one who is already unwell.
To cause an enemy to be filled with self-loathing.
To increase the recklessness of an individual that may lead to an injury or fatal accident.

The Ruling Angel
Hahael (HAH-HAH-ELL)

The Attending Angels
Hakmiel (HAK-ME-ELL)
Hatzaftziel (HATZ-AFT-ZEE-ELL)
Hoshaiel (HAW-SHAH-EE-ELL)

The Summoned Demon
Forcalor (FOUR-CAL-OAR)

The Sigil of Hahael and Forcalor



42. Mikael and Vepar

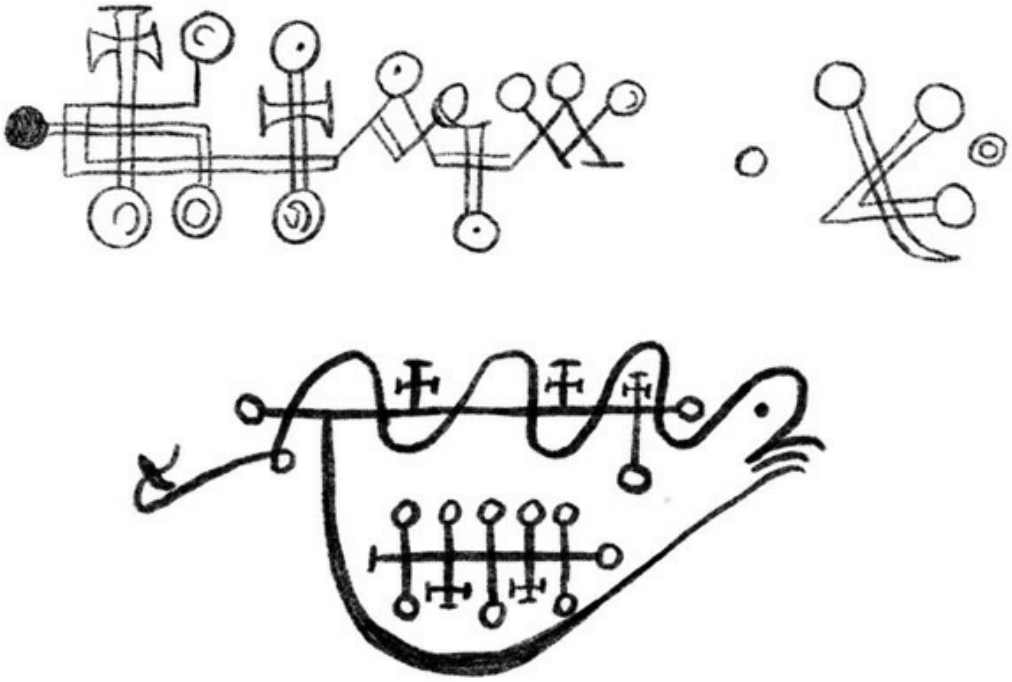
To influence those who have more power than you.
To strengthen a political group of which you are a member.
To influence the decisions of a politician that you know in person.
To cause an organization to be filled with destructive paranoia.
To make the proud and boastful become filled with an abstract fear.
To make an illness become increasingly severe.

The Ruling Angel
Mikael (MEEK-AH-ELL)

The Attending Angels
Matdiel (MAT-DEE-ELL)
Yotniel (YAW-TEN-EE-ELL)
Kadshimael (KAD-SHE-MAH-ELL)

The Summoned Demon
Vepar (VEP-ARE)

The Sigil of Mikael and Vepar



43. Vevaliah and Sabnock

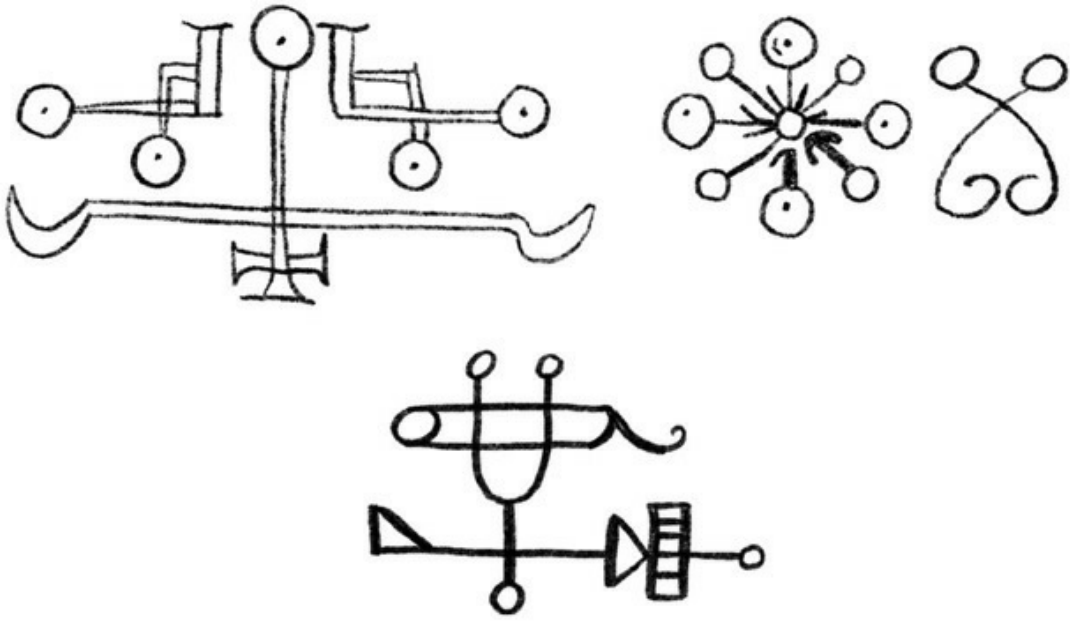
To increase fortune in all matters related to prosperity.
To encourage others to see you as important and influential.
To make an enemy suffer in the same way that you were made to suffer by that enemy.
To cause a paranoid delusion of parasitic infection.
To cause itching and burning skin.
To make a person's mind become filled with countless screeching voices, as though on the verge of madness.

The Ruling Angel
Vevaliah (VEH-VAHL-EE-AH)

The Attending Angels
Vandimael (VAN-DEE-MAH-ELL)
Vandamivael (VAN-DAH-ME-VAH-ELL)
Lchachmiel (LECK-ACK-ME-ELL)

The Summoned Demon
Sabnock (SAB-KNOCK)

The Sigil of Vevaliah and Sabnock



44. Yelahiah and Shax

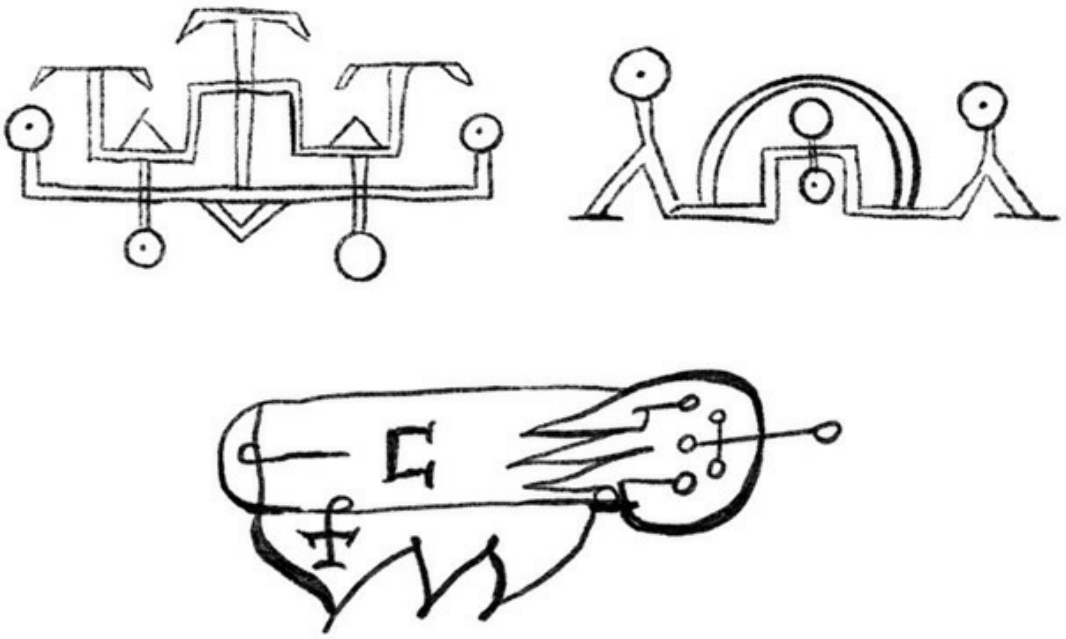
To win a legal case when you have accused another.
To be victorious in a legal battle where you are the accused.
To discover courage when your business faces a challenge.
To discover information concealed by a loved one, when you suspect something is hidden.
To make an enemy or competitor over-confident when they plan poorly.

The Ruling Angel
Yelahiah (YELL-AH-EE-AH)

The Attending Angels
Yodiel (YAW-DEE-ELL)
Laddiel (LAH-DAH-DEE-ELL)
Hahadiel (HAH-HAH-DEE-ELL)

The Summoned Demon
Shax (SHACKS)

The Sigil of Yelahiah and Shax



45. Sealiah and Vine

To discover if a curse has been set against you, and in doing so, remove its power to cause harm.
To find a mentor or guide to assist with your career.
To become better able to feel at peace with magickal efforts so that you allow the results to manifest.
To detect when a fan, supporter, friend or other apparent comrade has begun to steal your ideas.
To shatter the hope of one who hopes to outwit you.
To cause a former lover to feel compassion for you.

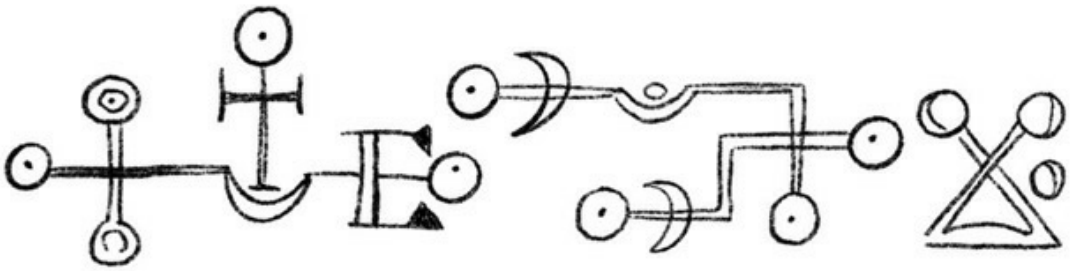
The Ruling Angel
Sealiah (SEE-AH-LEE-AH)

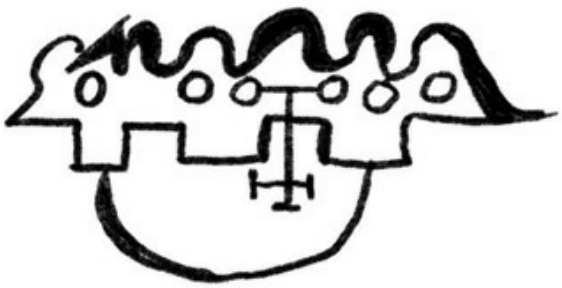
The Attending Angels

Samchiel (SAH-MECK-EE-ELL)
Asviel (AH-SEV-EE-ELL)
Lachsiel (LACK-SEE-ELL)

The Summoned Demon
Vine (VEE-NEH)

The Sigil of Sealiah and Vine





46. Ariel and Bifrons

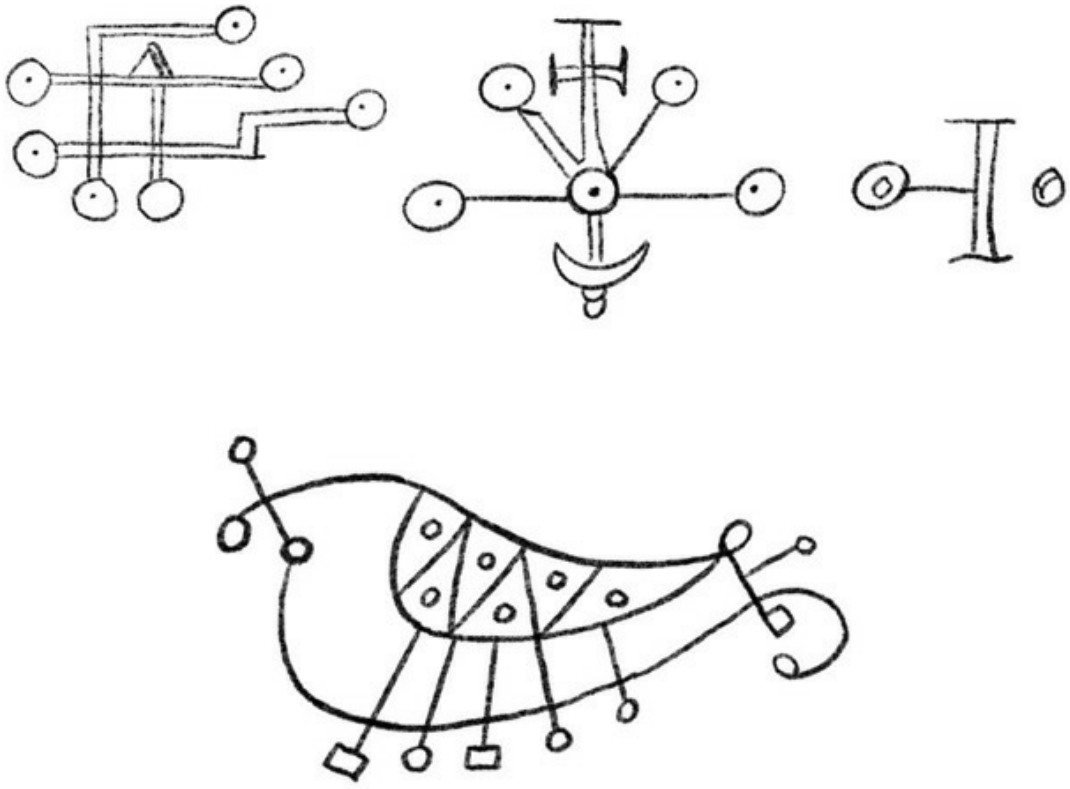
To find new ways of earning money.
To obtain money through occasional coincidence.
To find solutions to problems through dreams.
To help you sense the loving presence of one who has recently died.
To recover lost memories.
To find a strategy that will outwit the person you are competing with.

The Ruling Angel
Ariel (AH-REE-ELL)

The Attending Angels
Oviel (AWE-VEE-ELL)
Rachbivael (RACK-BEE-VAH-ELL)
Yadvargael (YAH-DEV-ARG-AH-ELL)

The Summoned Demon
Bifrons (BIFF-RAWNS)

The Sigil of Ariel and Bifrons



47. Eshaliah and Vuall

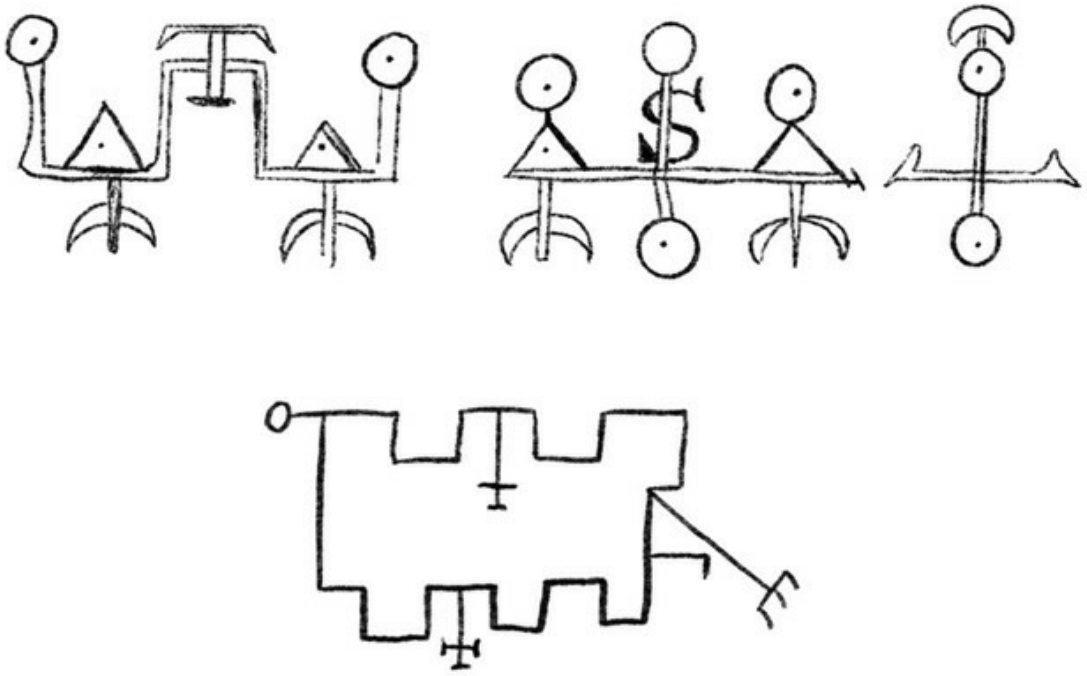
To influence another to love you.
To become aware of how your plans will manifest if carried out as currently planned.
To obtain justice in a conflict.
To make others experience you as a skilled lover.
To make strangers fascinated by your aura of lust.
To make those you betray assume you are innocent.

The Ruling Angel
Eshaliah (ESH-AHL-EE-AH)

The Attending Angels
Amdiel (AH-MED-EE-ELL)
Shamshiel (SHAHM-SHE-ELL)
Liel (LEE-EH-ELL)

The Summoned Demon
Vuall (VOO-AHL)

The Sigil of Eshaliah and Vuall



48. Mihael and Haagenti

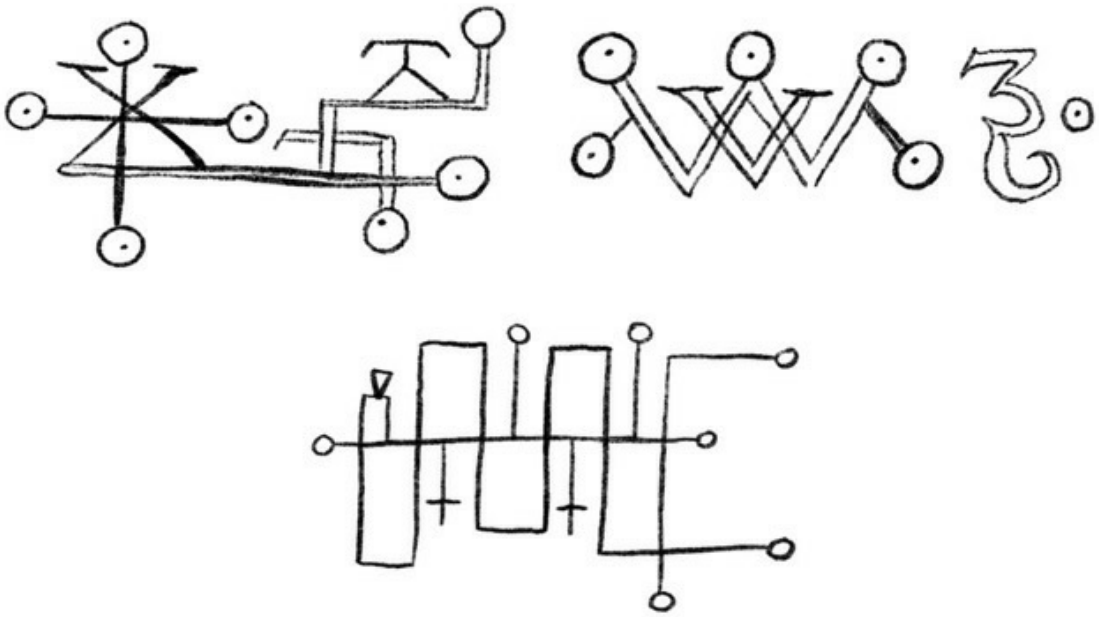
To encourage a troubled relationship to become loving.
To create impulsive desires for more passionate sex in an already loving relationship.
To influence your partner to be supportive of your goals and dreams.
To break a habit.
To change any undesirable aspect of your personality in a short period of time.
To overcome fears regarding your abilities so that you take action to achieve your deepest desires.

The Ruling Angel
Mihael (ME-HAH-ELL)

The Attending Angels
Mamliel (MAH-MEL-EE-ELL)
Ykalshichael (EE-KAL-ESH-EE-KAH-ELL)
Haaziel (HAH-AZEE-ELL)

The Summoned Demon
Haagenti (HAH-AG-ENT-EE)

The Sigil of Mihael and Haagenti



49. Vehuel and Crocel

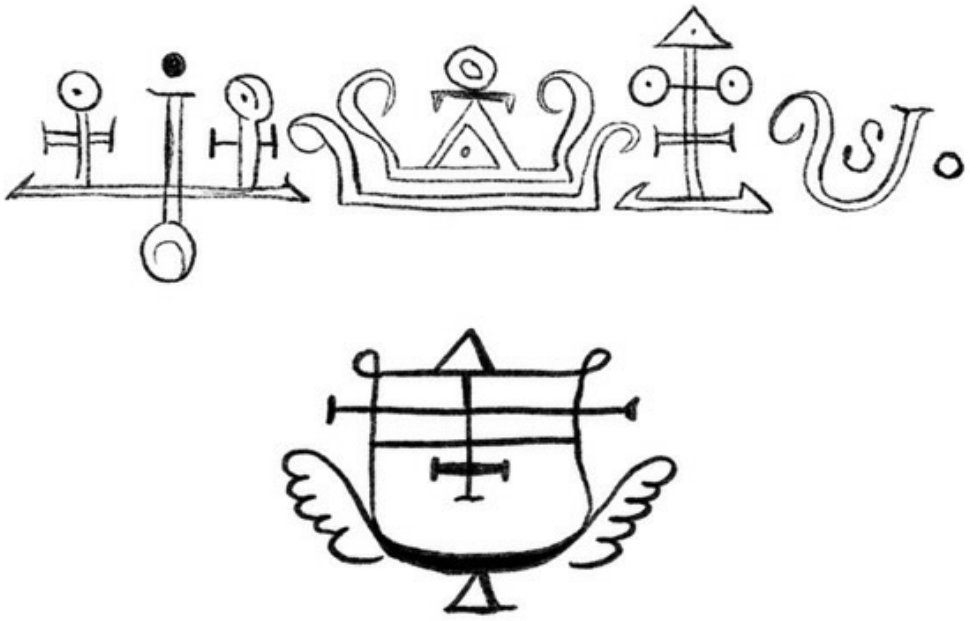
To make somebody of influence act as you wish them to, through an act of will.
To sense what another person is thinking about a specific subject.
To overpower a strong person through gentle discussion which charms them into submission.
To help prepare for exams by studying well.
To convince others that your plans are going to benefit them.
To seduce another by arousing their inherent lust for you.

The Ruling Angel
Vehuel (VEH-WHO-ELL)

The Attending Angels
Veaheliel (VEH-AH-ELL-EE-ELL)
Hockziel (HAWK-ZEE-ELL)
Vagdiel (VAH-GED-EE-ELL)

The Summoned Demon
Crocel (CROCK-ELL)

The Sigil of Vehuel and Crocel



50. Daniel and Furcas

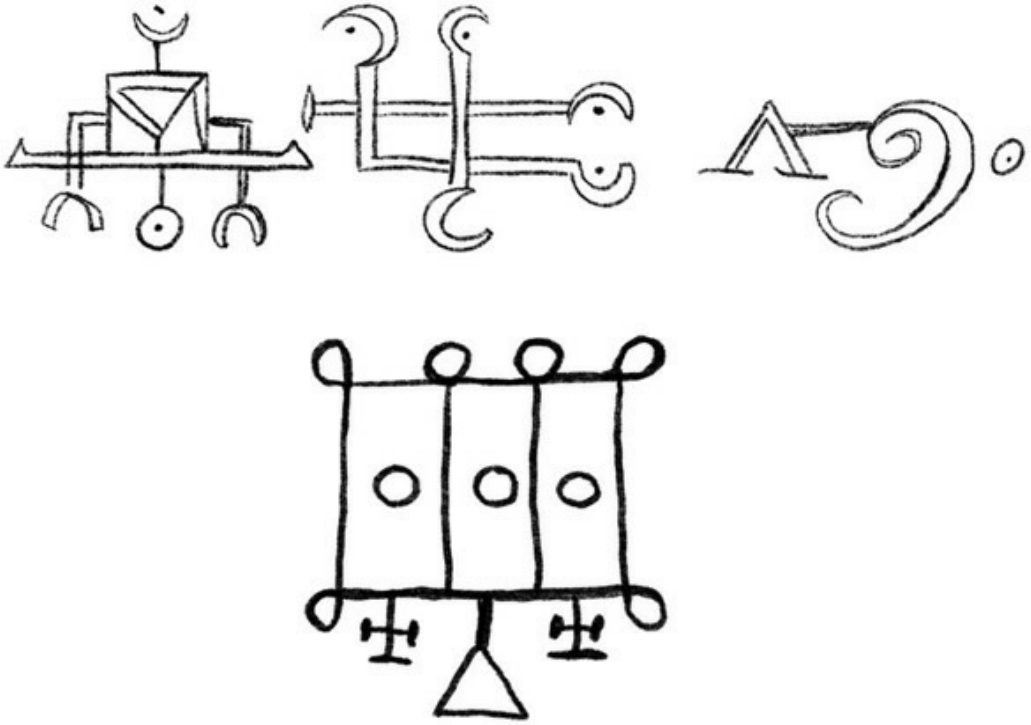
To make a loved one who has suffered recover rapidly.
To inspire a good decision, especially when time is short.
To write in a way that inspires people to be enthralled by your personality as much as by what you write.
To write so that your message is believed by those who read it.
To improve all efforts to induce lucid dreams, visions, or psychic experiences.
To improve intuition with regards to other people.

The Ruling Angel
Daniel (DAH-NEE-ELL)

The Attending Angels
Dosviel (DOORS-VEE-ELL)
Nassiel (NAH-SUSS-EE-ELL)
Yofesiel (YAW-FESS-EE-ELL)

The Summoned Demon
Furcas (FUR-CASS)

The Sigil of Daniel and Furcas



51. Hachashiah and Balam

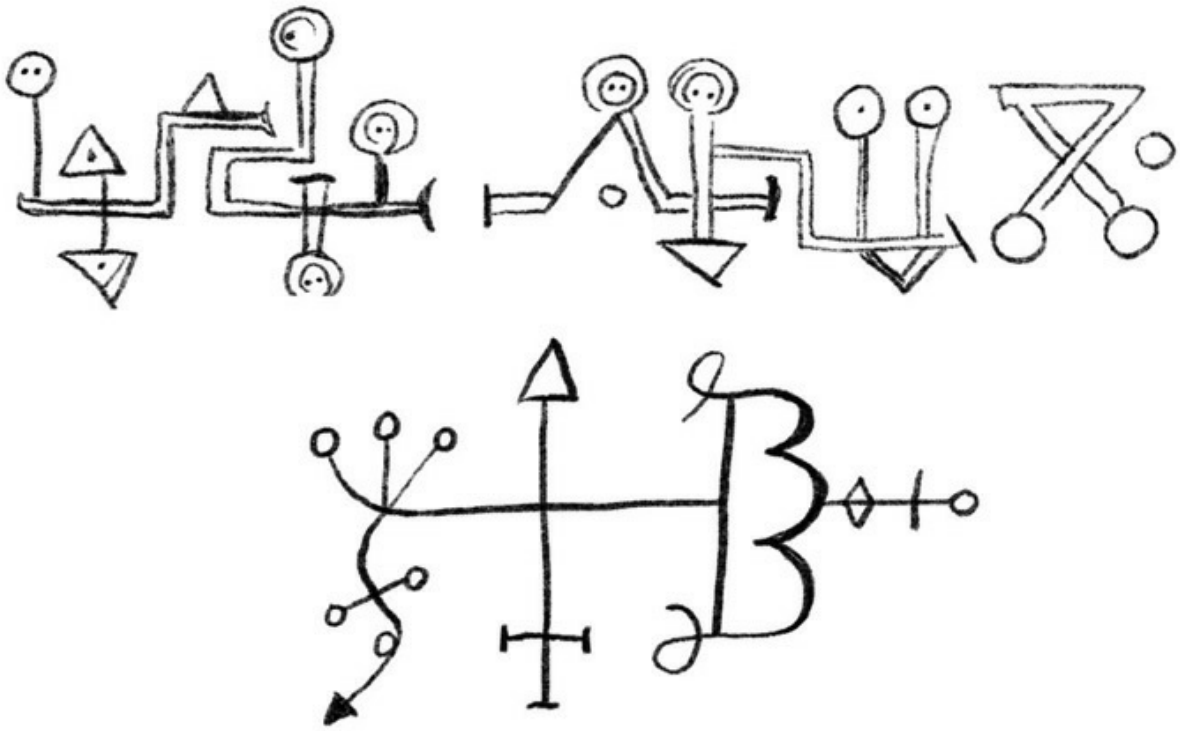
To aid the contemplation of the occult arts, with the aim of improving your magickal skills.
To improve the ability to bring about personal change.
To understand your role in a complex situation until it is resolved.
To perform actions or go places without drawing attention to yourself.
To develop the ability to dampen the unwanted questions of another person through an act of will.
To calm an aggressive person with an act of will.

The Ruling Angel
Hachashiah (HAH-CASH-EE-AH)

The Attending Angels
Hatzivael (HATZ-EE-VAH-ELL)
Chatztael (CAH-TZEH-TAH-ELL)
Sheftzael (SHEF-TZAH-ELL)

The Summoned Demon
Balam (BAL-AM)

The Sigil of Hachashiah and Balam



52. Omemiah and Alloces

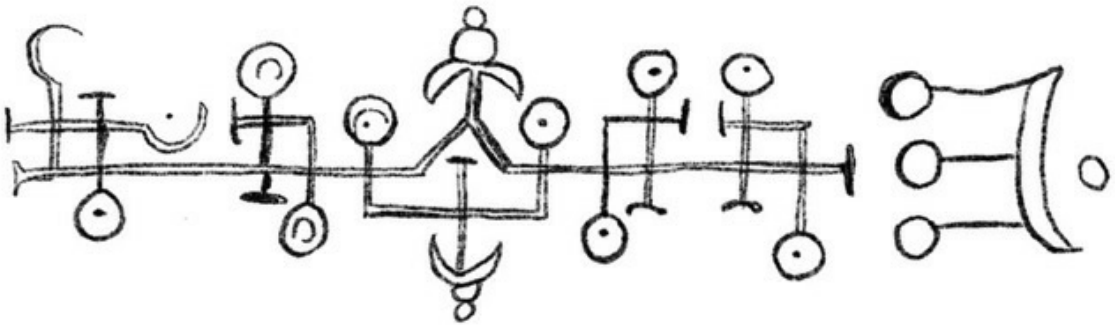
To bind an enemy, so they become ineffectual and harmless.
To gain energy from the verbal or written attacks of a person or a group of people.
To research with greater perception and efficiency.
To understand the better option when faced with a difficult choice.
To cause somebody to make a series of foolish decisions.
To know the true emotions of somebody who appears to be hiding something.

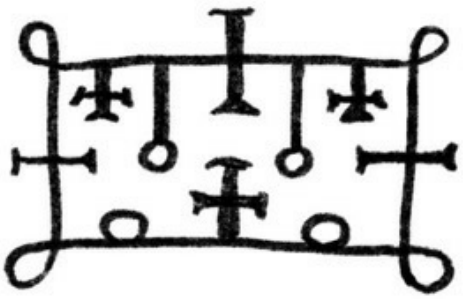
The Ruling Angel
Omemiah (AWE-MEM-EE-AH)

The Attending Angels
Ashfiel (AHSH-FEE-ELL)
Mashtiel (MAH-SHET-EE-ELL)
Mchartziel (MECK-AH-RETZ-EE-ELL)

The Summoned Demon
Alloces (AL-OH-KEZ)

The Sigil of Omemiah and Alloces





53. Nenael and Caim

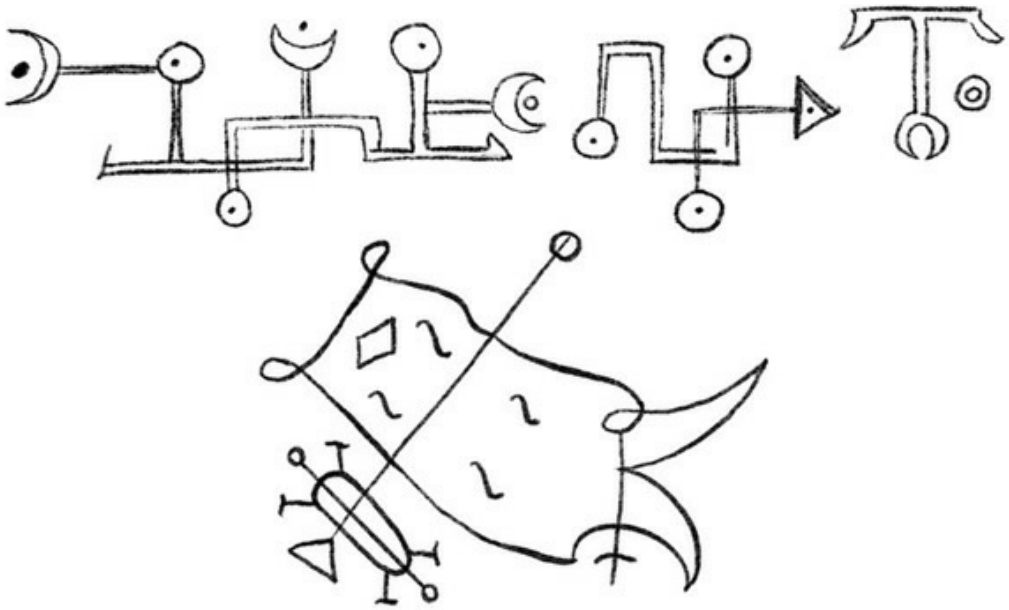
To teach in a way that inspires all who can hear you.
To improve your skills in any area, from the mechanical to the creative.
To understand a legal situation that confuses you.
To make somebody who questions your judgment become unwell.
To gain the ability to confuse and weaken any person at will when in their presence.

The Ruling Angel
Nenael (NEN-AH-ELL)

The Attending Angels
Nasahtfael (NAH-SAH-TEFF-AH-ELL)
Nsiel (NAH-SEE-ELL)
Avriel (AH-VEH-REE-ELL)

The Summoned Demon
Caim (CAME)

The Sigil of Nenael and Caim



54. Nitael and Murmus

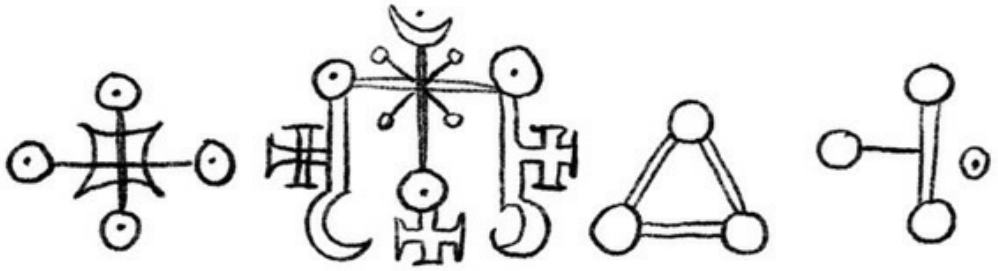
To be forgiven when you have hurt somebody.
To bring confidence and strength to those working to keep an organization or business running.
To make your creative work more popular.
To remove supernatural energies, such as hauntings and poltergeists, without banishing any spirits you would welcome.
To enable clear thought and good planning when distressed.
To make a competitor ruminate on issues at the expense of taking action.

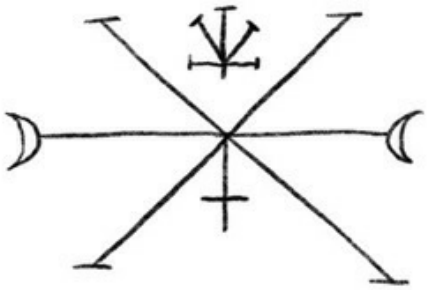
The Ruling Angel
Nitael (NEE-TAH-ELL)

The Attending Angels
Natzviel (NAH-TZEV-EE-ELL)
Yaatziel (YAH-AH-TZEE-ELL)
Tatziel (TAH-TZEE-ELL)

The Summoned Demon
Murmus (MURM-USS)

The Sigil of Nitael and Murmus





55. Mivahiah and Orobas

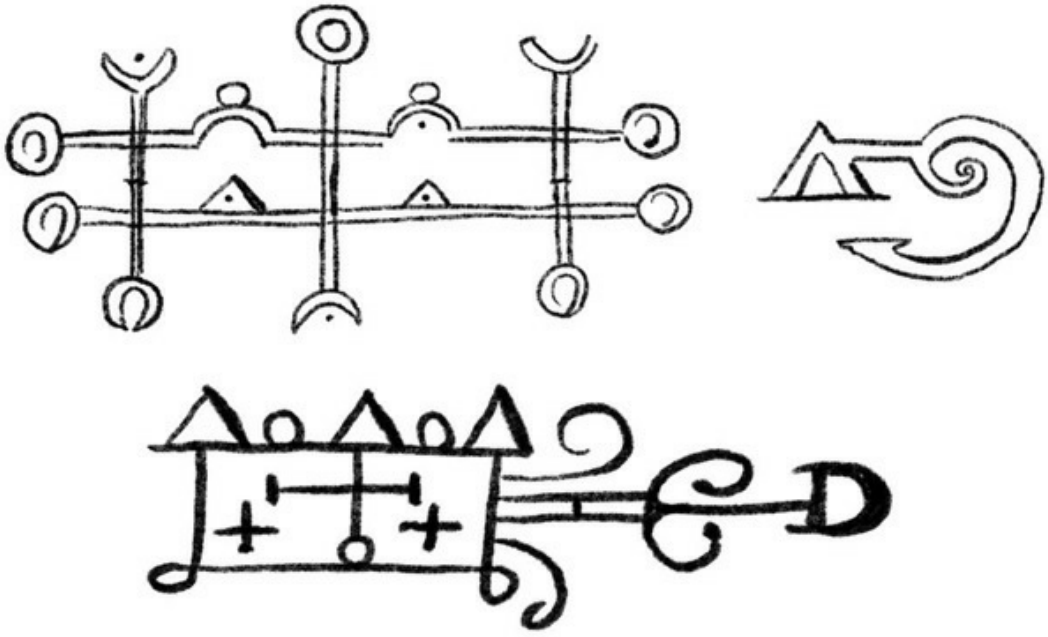
To generate feelings of loving care in one who needs healing.
To make sexual relations more loving and intimate.
To overcome the loss of a loved one.
To increase fame for those who promote themselves to the public.
To have your talents noticed and appreciated.
To make a person admire your work without jealousy.
To gain intuition or flashes of insight into what the future holds in the short term.

The Ruling Angel
Mivahiah (ME-VAH-EE-AH)

The Attending Angels
Machiel (MAH-KEY-ELL)
Boel (BAW-ELL)
Hariel (HAH-REE-ELL)

The Summoned Demon
Orobas (OAR-ORB-ASS)

The Sigil of Mivahiah and Orobas



56. Poiel and Gemory

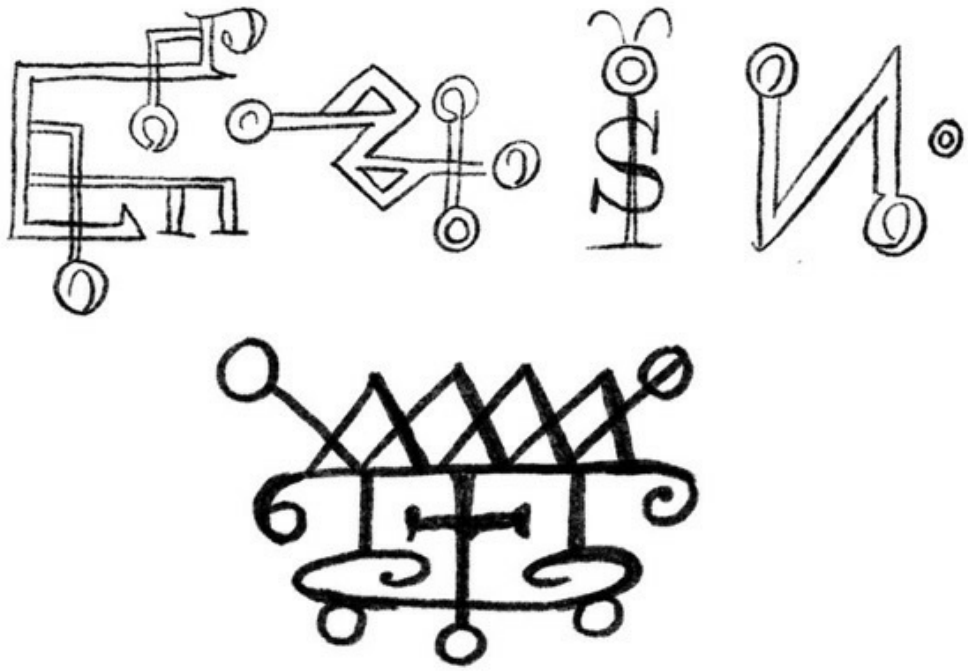
To influence another to agree to your request.
To ensure success when reaching the final stages of a project.
To obtain fame and fortune when actively working for public recognition.
To make somebody who has access to your money more frugal.
To attract sexual lust from somebody regardless of their emotions or commitments.
To obtain money from unexpected sources, without effort.

The Ruling Angel
Poiel (PAW-EE-ELL)

The Attending Angels
Pnael (PAH-NAH-ELL)
Vatzliel (VAH-TZEH-LEE-ELL)
Yodshdiel (YAW-DESH-DEE-ELL)

The Summoned Demon
Gemory (GEM-OAR-EE)

The Sigil of Poiel and Gemory



57. Nememiah and Oso

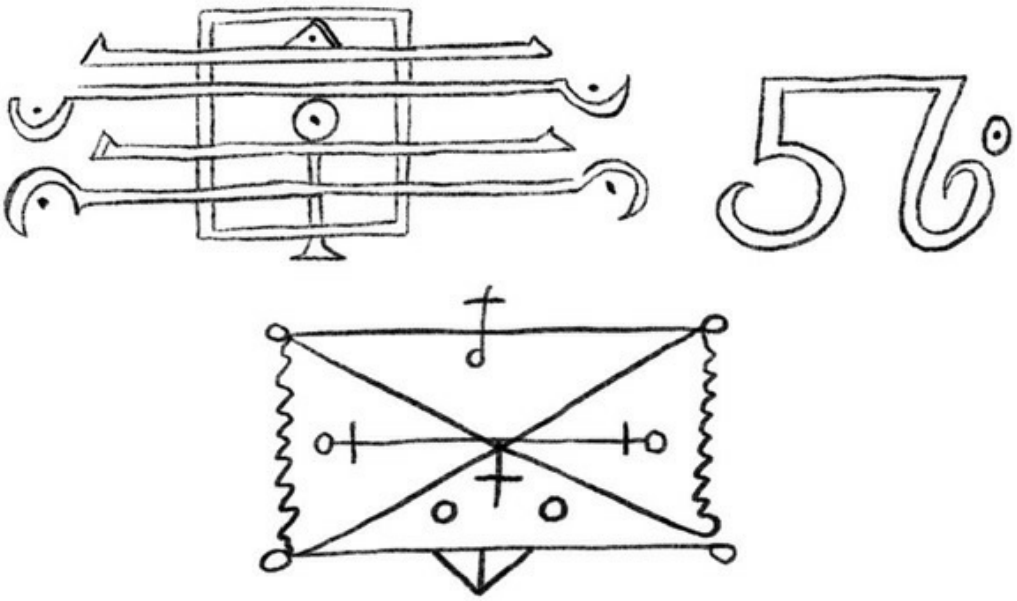
To improve prosperity for those who actively seek financial gain through hard work.
To release you from a cycle of negative thought.
To make an enemy easy to control through acts of will.
To deceive others skillfully and without detection, especially for personal gain.
To convey the appearance of intelligence without arrogance.
To appear more physically beautiful than you are.

The Ruling Angel
Nememiah (NEM-EM-EE-AH)

The Attending Angels
Nuriel (NOO-REE-ELL)
Mashaniel (MAH-SHAH-NEE-ELL)
Muchtiel (MOO-KET-EE-ELL)

The Summoned Demon
Oso (AWE-SAW)

The Sigil of Nememiah and Oso



58. Yeyilel and Amy

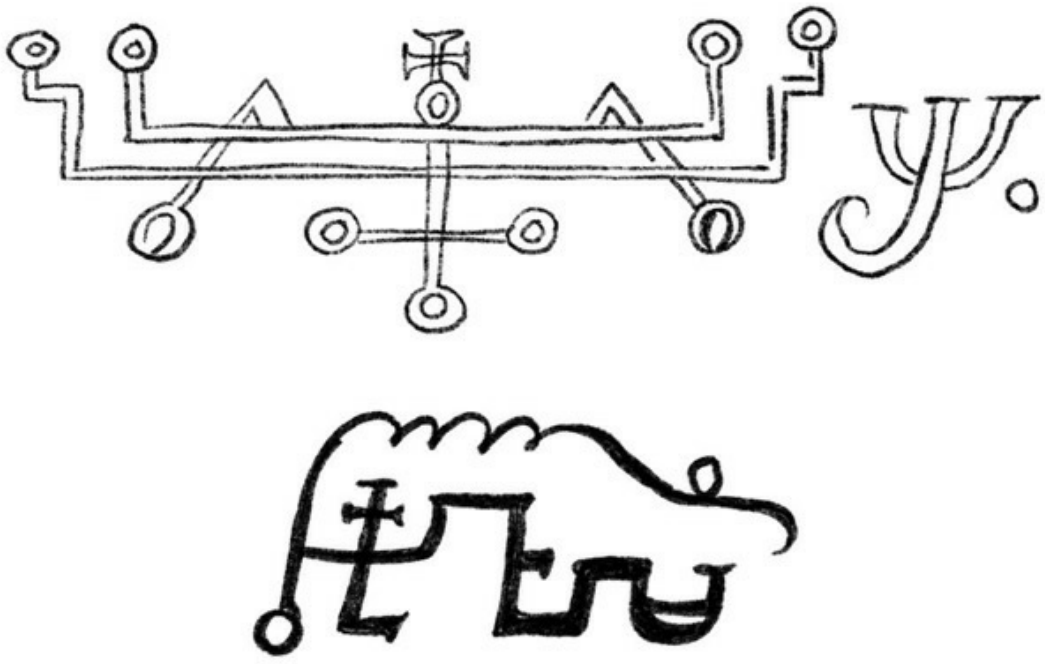
To heal emotional pain and sorrow.
To improve vision or heal eye disease.
To bring mobility to a locked situation.
To remove bothersome people from your life.
To help you perceive whether magick or ill will is directed against you.
To write with creative skill.
To understand the potential of trade involving the purchase or sale of metals.

The Ruling Angel
Yeyilel (YEH-YEE-LELL)

The Attending Angels
Yroshiel (YEH-RAW-SHE-ELL)
Yitztuvael (YEE-TZOO-VAH-ELL)
Lagviel (LAH-GEH-VEE-ELL)

The Summoned Demon
Amy (AH-ME)

The Sigil of Yeyilel and Amy



59. Harachel and Orias

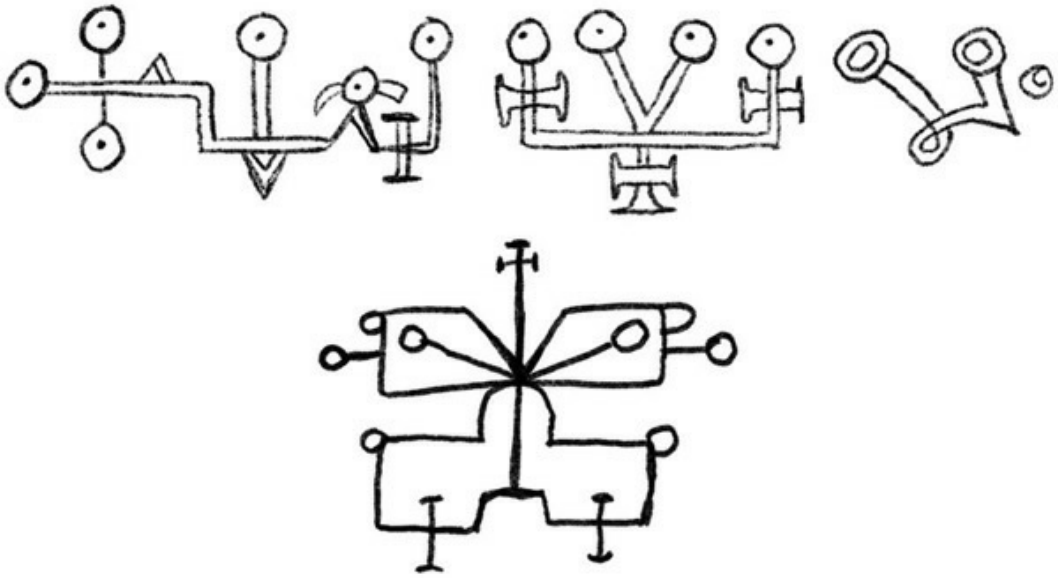
To improve fertility and intuition regarding the best time to conceive.
To bring maturity and wisdom to those who act like children.
To convince others you are talented, for a brief time, regardless of your actual ability.
To make others invest in your project.
To change a person's mind without the need to speak to them
To discover the best time to act, whether making a marriage proposal, a change in business, the release of a product, or anything similar.

The Ruling Angel
Harachel (HAH-RAH-KELL)

The Attending Angels
Harchivael (HAH-RECK-EE-VAH-ELL)
Rakchiel (RACK-ECK-EE-ELL)
Chachemiel (CAH-KEM-EE-ELL)

The Summoned Demon
Orias (OR-EE-ASS)

The Sigil of Harachel and Orias



60. Metzerel and Vapula

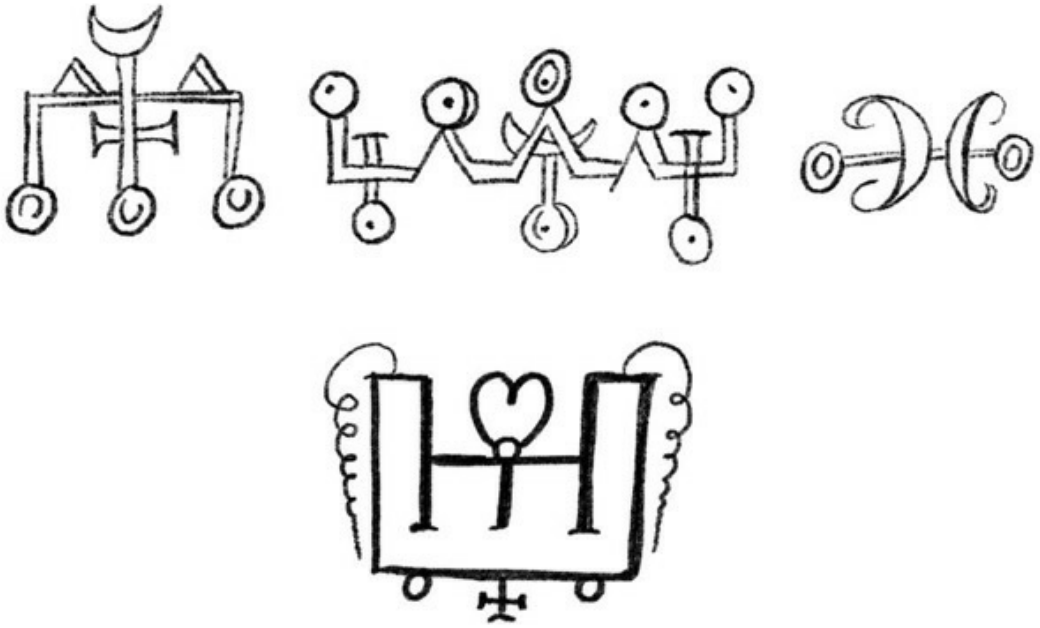
To make a deep sadness or dispirited attitude fade away.
To remove the spite or bitterness from a relationship.
To prevent a cruel person from making you unhappy.
To become skilled in arts and crafts that make use of the hands rather than any form of writing or performance.
To understand difficult concepts more easily when studying.
To gain an understanding of what motivates those who have an influence on your life.

The Ruling Angel
Metzerel (MET-ZEH-RELL)

The Attending Angels
Matmiel (MAH-TAH-ME-ELL)
Tzuriel (TZOO-REE-ELL)
Roshiel (RAW-SHE-ELL)

The Summoned Demon
Vapula (VAP-OO-LAH)

The Sigil of Metzerel and Vapula



61. Umabel and Zagan

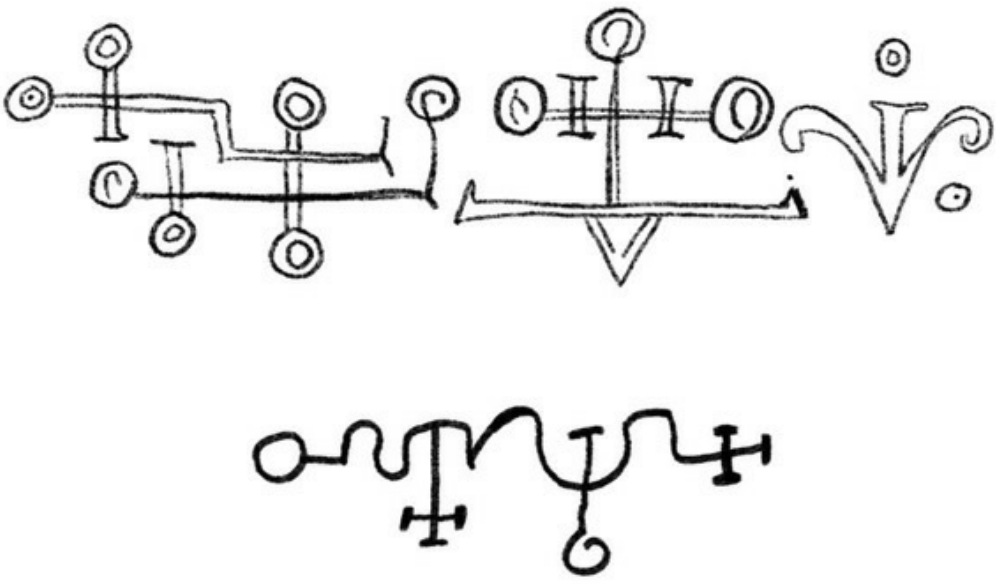
To attract the friendship of somebody you admire.
To end a relationship peacefully.
To engage in a relationship without the fears that may have damaged your previous relationships.
To make employees more likely to make good decisions that benefit you.
To make a stubborn or insensitive person see that they have harmed or hurt you, and feel agonizing remorse.
To find creative ways to clear debts.

The Ruling Angel
Umabel (OOM-AH-BELL)

The Attending Angels
Vaidiel (VAY-DEE-ELL)
Matzfivael (MAHT-ZEF-EVE-AH-ELL)
Barkiel (BARK-EE-ELL)

The Summoned Demon
Zagan (ZAH-GAN)

The Sigil of Umabel and Zagan



62. Yahahel and Valac

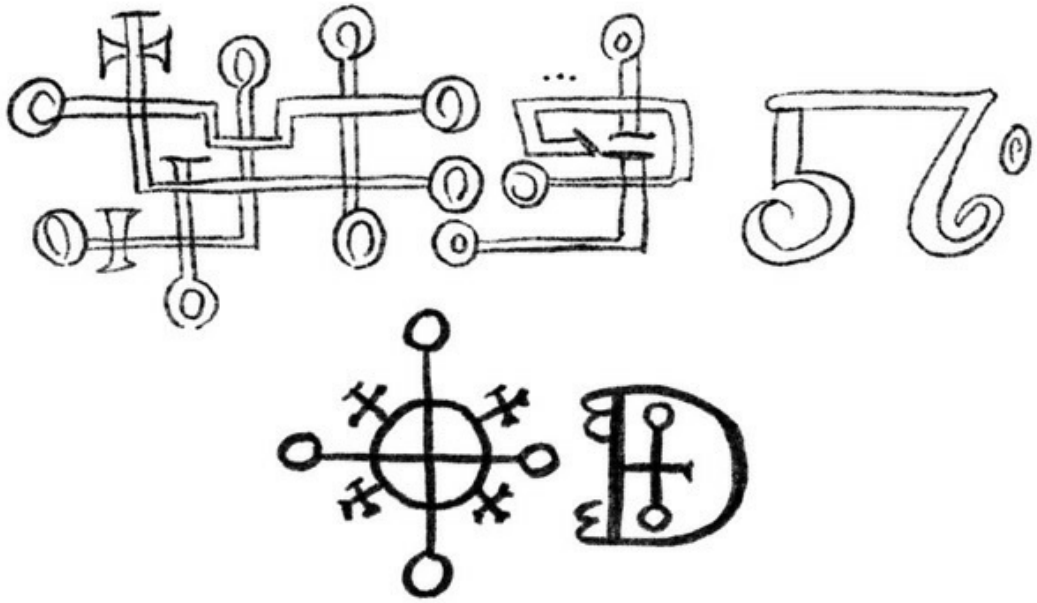
To aid in contemplation when you seek to discover new directions in life.
To hide an object, fact, or idea from others, even if they seek it.
To perform your actions without others becoming suspicious of your underlying intentions.
To experience a period of fortune so that unexpected treasures bless your life from time to time.
To gain knowledge of people who are working against you.

The Ruling Angel
Yahahel (YAH-AH-ELL)

The Attending Angels
Yofiel (YAW-FEE-ELL)
Hoshtmiel (HAW-SHET-ME-ELL)
Haliyivael (HAH-LEE-YEE-VAH-ELL)

The Summoned Demon
Valac (VAL-ACK)

The Sigil of Yahahel and Valac



63. Anuel and Andras

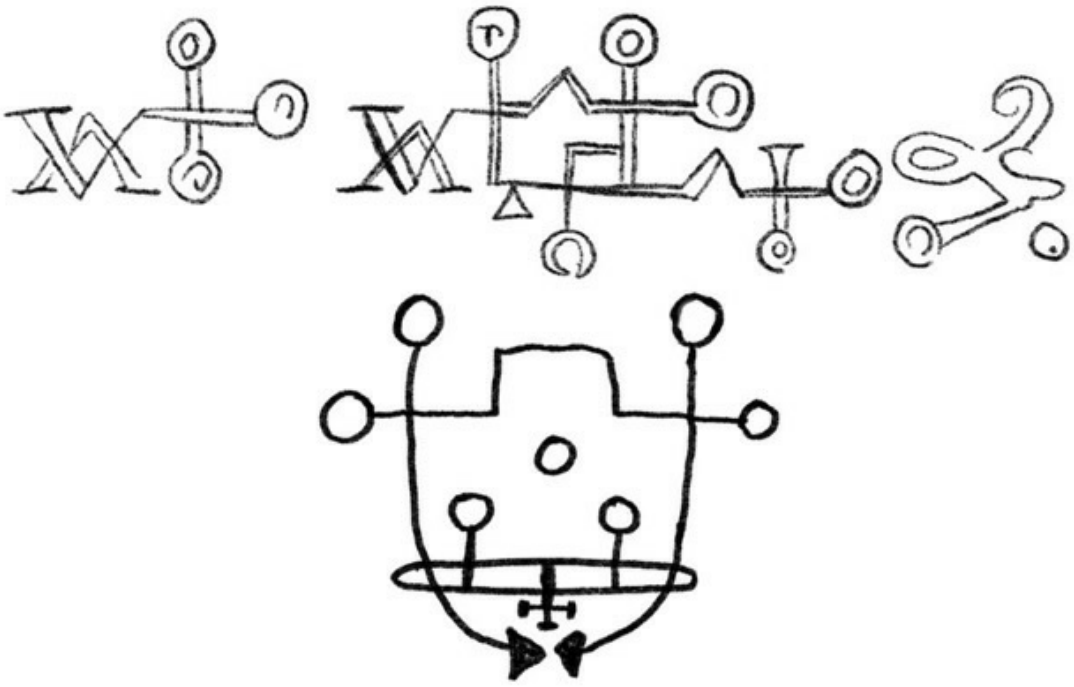
To protect against accidents during times of danger.
To bring good fortune to your work or business.
To persuade one to see your way in a business deal.
To encourage healing during a period of rest.
To collapse a group or organization by creating all manner of chaos and mistrust.
To damage a relationship by creating mistrust and arguments.
To cause great sickness in one who is a leader of others.

The Ruling Angel
Anuel (AH-NOO-ELL)

The Attending Angels
Atzamiel (AH-TUTS-AH-ME-ELL)
Natkiel (NAHT-KEY-ELL)
Vatdmiel (VAH-TED-ME-ELL)

The Summoned Demon
Andras (AND-RASS)

The Sigil of Anuel and Andras



64. Machiel and Haures

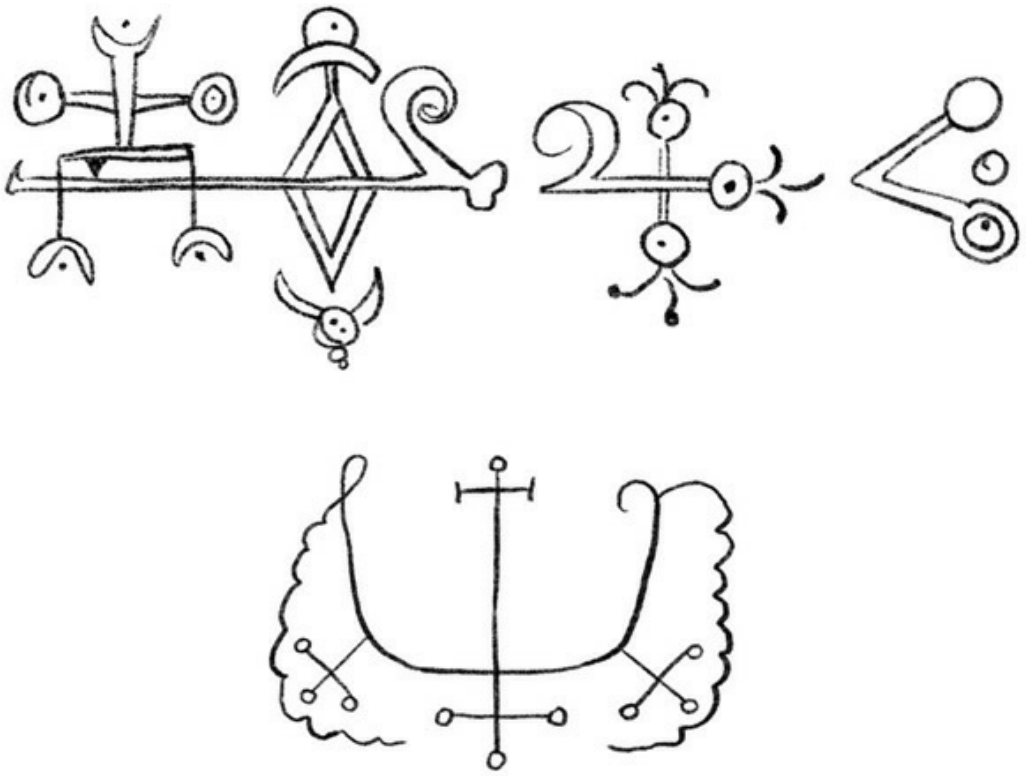
To dominate and influence the mind of a clever or important person.
To write more skillfully, or to have your writing talent be appreciated by those who read what you have written.
To improve willpower when faced with a brutal, determined enemy, even when that enemy is skilled in magick.
To make somebody mistrust all who speak to them, causing anguish.
To bring chaos to the personal and business life of an enemy, while also filling that enemy with pain.

The Ruling Angel
Machiel (MAH-KEY-ELL)

The Attending Angels
Malchiel (MAH-LECK-EE-ELL)
Chashafshiel (CASH-AFF-SHE-ELL)
Yehiel (YEH-HEE-ELL)

The Summoned Demon
Haures (WHORE-EZ)

The Sigil of Machiel and Haures



65. Damabiah and Andrealphus

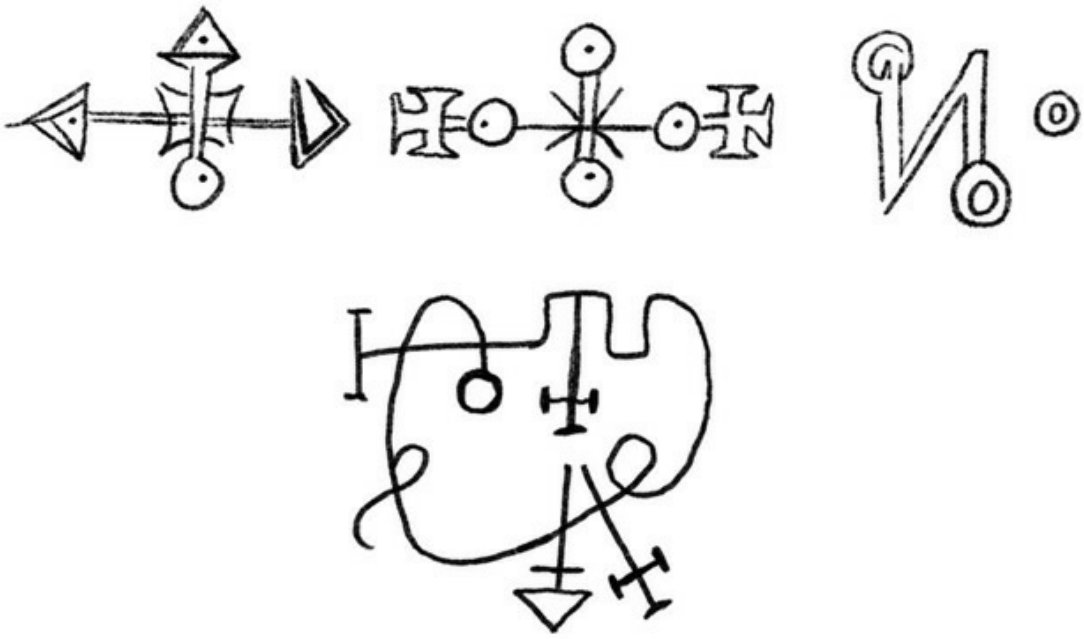
To stop any form of magick from being worked against you.
To obtain wisdom when a situation is changing rapidly.
To discover new ideas that aid the development of your work or business.
To improve the ability to learn and understand science and mathematics.
To make you cunning and subtle, so that plans can be carried out without others knowing your goals.

The Ruling Angel
Damabiah (DAM-AH-BEE-AH)

The Attending Angels
Dodniel (DAWD-NEE-ELL)
Mashfidael (MAH-SHUFF-EE-DAH-ELL)
Bivael (BEE-VAH-ELL)

The Summoned Demon
Andrealphus (AND-REE-AL-FUSS)

The Sigil of Damabiah and Andrealphus



66. Menakel and Cimeries

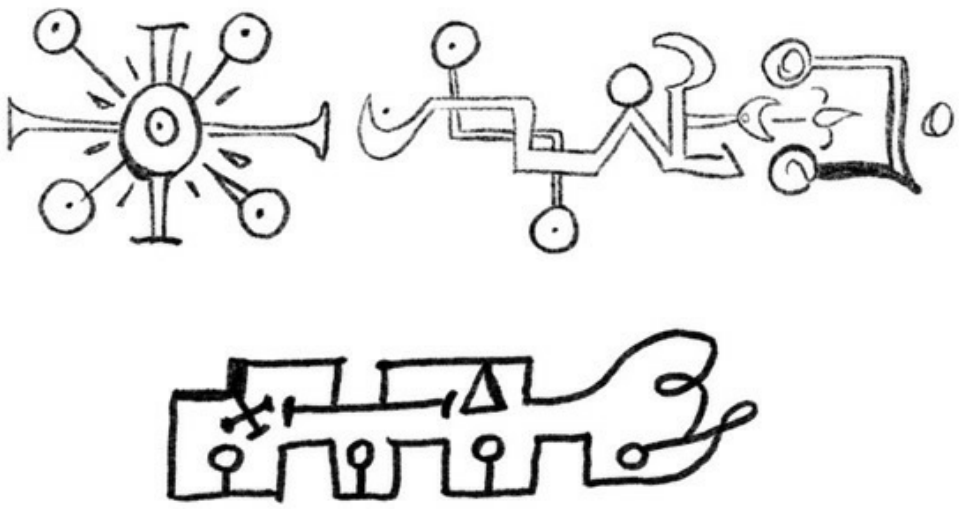
To subjugate your own anger or the temper of another.
To sleep peacefully despite the location or circumstances.
To encourage more creative dreaming which is remembered upon waking.
To appear strong, wealthy, and worthy of respect.
To find something precious that was lost.
To improve the ability to speak or write clearly.

The Ruling Angel
Menakel (MEN-AH-KELL)

The Attending Angels
Mechiel (MEK-EE-ELL)
Natriel (NAH-TREE-ELL)
Kdoshiel (KEH-DAW-SHE-ELL)

The Summoned Demon
Cimeries (SIMM-AIR-EES)

The Sigil of Menakel and Cimeries



67. Iyahel and Amducias

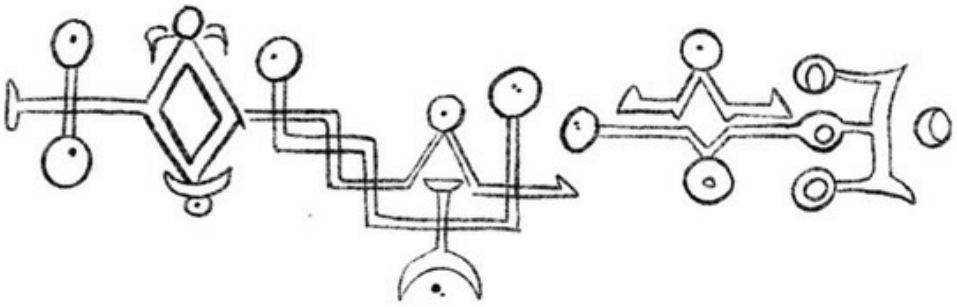
To find strength in the face of competition or loss.
To help you make a decision when large changes are at hand.
To understand the workings of magick on an intuitive level.
To make another person agree with you.
To make somebody who is filled with purpose lose the will to continue.
To fill somebody's mind with confusing noise, causing poor sleep, distraction, and bad decision making.

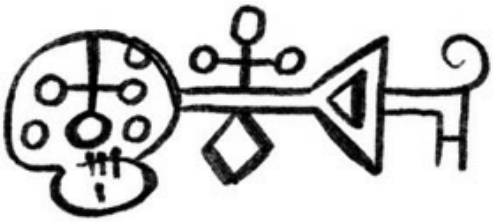
The Ruling Angel
Iyahel (EE-YAH-ELL)

The Attending Angels
Orniel (ORN-EE-ELL)
Yuriel (YOO-REE-ELL)
Artashiel (ART-ASH-EE-ELL)

The Summoned Demon
Amducias (AM-DUKE-EE-AS)

The Sigil of Iyahel and Amducias





68. Chavuiah and Belial

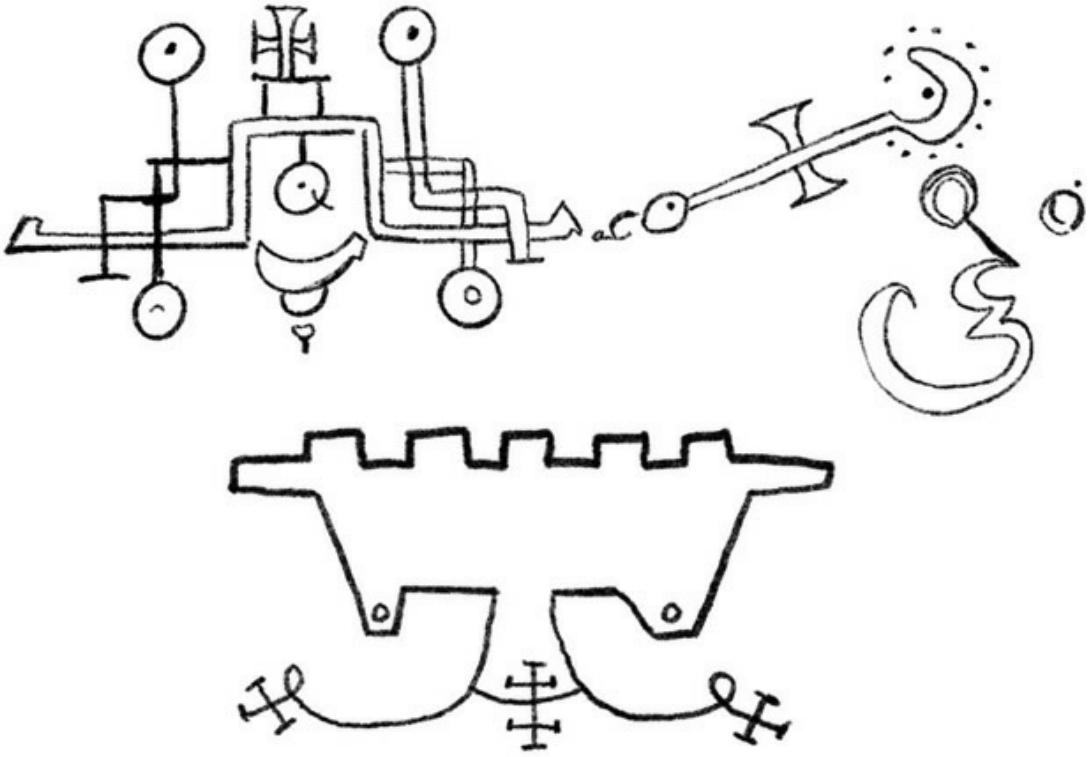
To maintain health ahead of an important period in your life, when you cannot afford to fall sick.
To recover from an illness rapidly when the worst has passed.
To encourage fertility.
To make others within an organization see you in a good light and wish for your success.
To be popular in any situation where others must vote for you.
To make friends and enemies wish the best for you, and act on those wishes.

The Ruling Angel
Chavuiah (CAH-VOO-EE-AH)

The Attending Angels
Chamachmiel (CAM-ACK-ME-ELL)
Barekiel (BAH-REK-EE-ELL)
Vnaktiel (VEN-ACK-TEE-ELL)

The Summoned Demon
Belial (BELL-AISLE)

The Sigil of Chavuiah and Belial



69. Rahahel and Decarbia

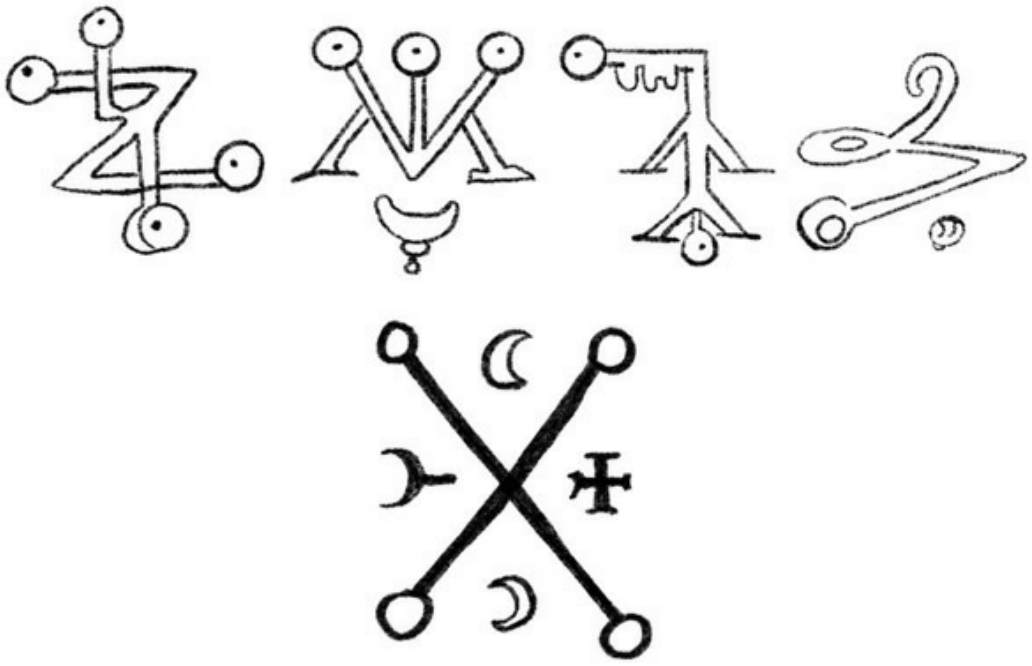
To find that which has been lost or stolen.
To make people in a legal situation believe you are honest.
To become more popular, or if you are in the public arena, to become more famous.
To gain insight into the potential and pitfalls of upcoming financial decisions.
To spread a message easily and widely, as with promotion or marketing.
To cause somebody to become confused as though drunk, and unable to perceive your actions during that time.

The Ruling Angel
Rahahel (RAH-AH-ELL)

The Attending Angels
Ruyaiel (ROO-YAH-EE-ELL)
Omlagiel (AWM-LAH-GEE-ELL)
Hachtachiel (HAH-KET-ACK-EE-ELL)

The Summoned Demon
Decarbia (DECK-ARE-BEE-ARE)

The Sigil of Rahahel and Decarbia



70. Yabamiah and Seer

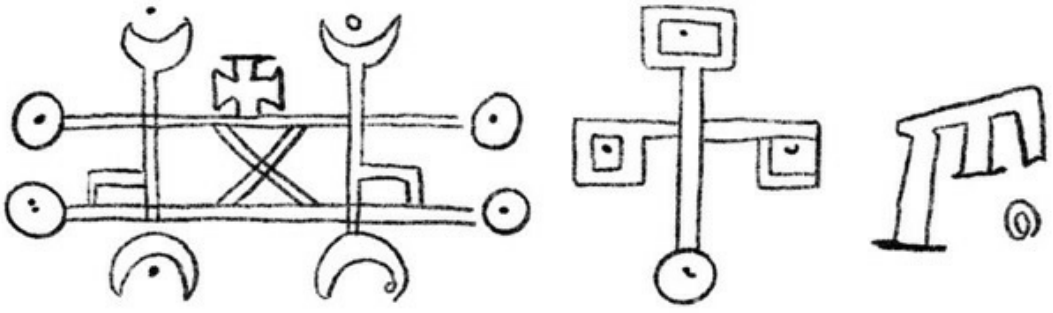
To develop a feeling of protection that enables regeneration.
To find an inner sense of harmony.
To think deeply on a subject of importance.
To manipulate time so that you can achieve more.
To remove obstacles so that a project can be completed on time.
To make another person work harder to benefit your cause.

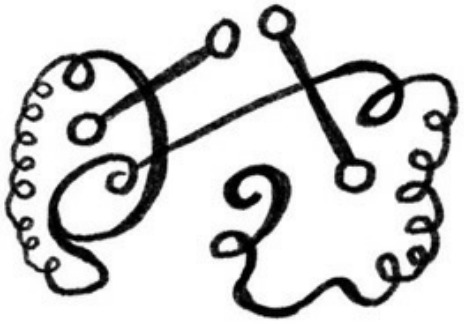
The Ruling Angel
Yabamiah (YAH-BAH-ME-AH)

The Attending Angels
Yanchiel (YAH-NECK-EE-ELL)
Barchiel (BAR-KEY-ELL)
Malchiel (MAH-LECK-EE-ELL)

The Summoned Demon
Seer (SEER)

The Sigil of Yabamiah and Seer





71. Hayiel and Dantaylion

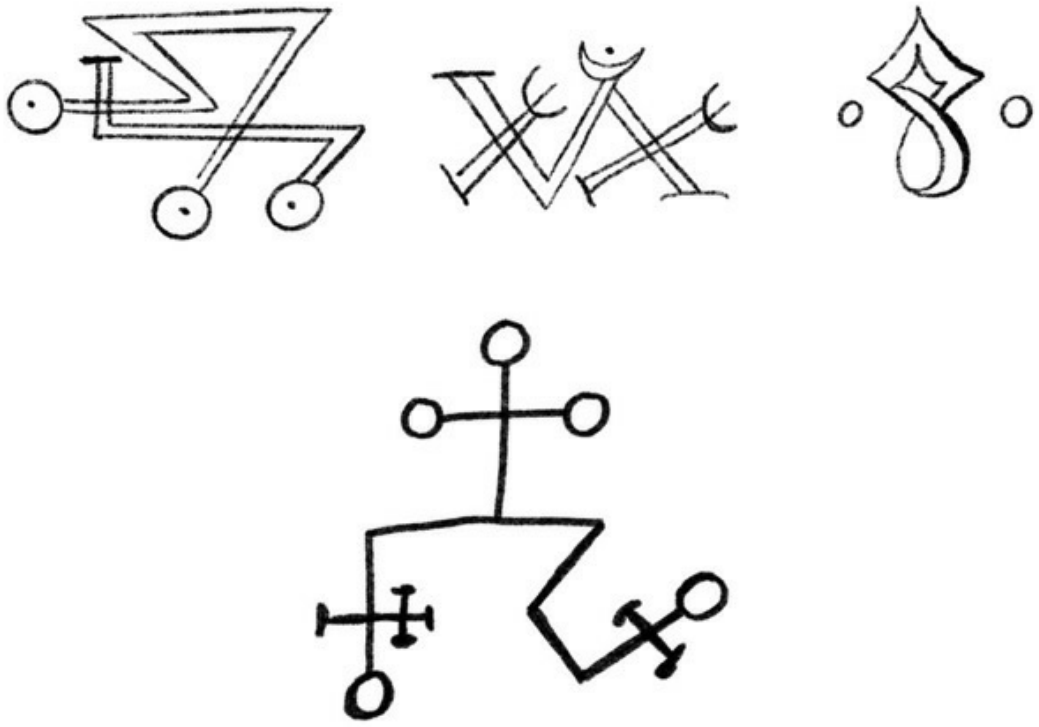
To make an enemy lose interest in you and your life.
To prevent evil from being worked against you.
To subdue those who are violent, noisy, or aggressive.
To perceive the thoughts and emotions of somebody you know.
To influence or change the thoughts or emotions of somebody you know.
To gain visions of a loved one when they are distant from you.

The Ruling Angel
Hayiel (HAY-EE-ELL)

The Attending Angels
Hachtatiel (HACK-TAH-TEE-ELL)
Yanvivael (YAN-VEE-VAH-ELL)
Yofachtiel (YAW-FAK-TEE-ELL)

The Summoned Demon
Dantaylion (DANT-AY-LEE-ON)

The Sigil of Hayiel and Dantaylion



72. Mumiah and Andromalius

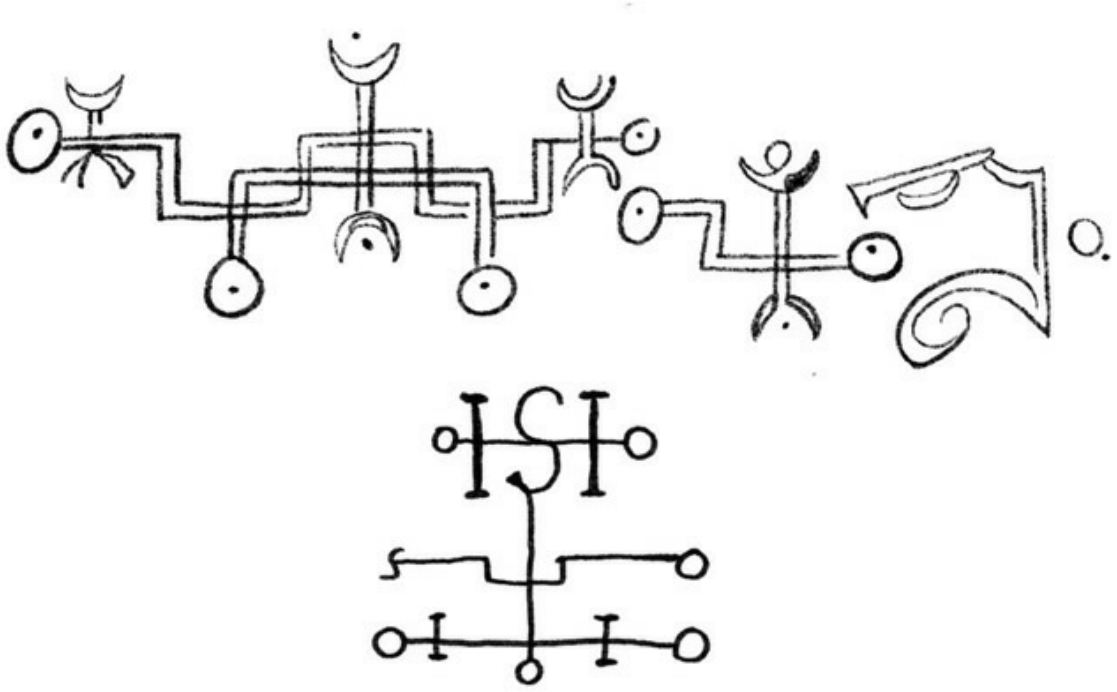
To ensure that the conclusion of a project brings you joy.
To recover well after medical treatment.
To bind and torment those who wish you harm.
To discover evidence of dishonest actions.
To know the name of the one who has stolen from you.

The Ruling Angel
Mumiah (MOO-ME-AH)

The Attending Angels
Malchihael (MAL-KEY-HAH-ELL)
Vnaditzvael (VENAH-DEETS-VAH-ELL)
Machvachviel (MAK-VACK-VEE-ELL)

The Summoned Demon
Andromalius (AND-ROW-MAL-EE-USS)

The Sigil of Mumiah and Andromalius



The Magickal Sounds

You can read the names the way you think they should sound, based on what I've provided. If you have a preferred way of saying them, due to past experience, that's ok. Many people think Bime is called Buné and prefer to use what they already know. If you want to use the pronunciation I've found to work, it's a simple phonetic guide.

You need to know that G is always the G sound in *game*, not the G sound in *gentle*. AH is like the A sound in *father*. Everything else can be read exactly the way it looks, and I think you'll be able to work it out. Find a word that contains that sound and you know what the sound is meant to be.

How you interpret the sounds will be unique to you. Making a sound that *feels* like the right name for the angel and the right name for the demon is all it takes to activate the sigils.

The Hebrew letter Khet is often represented by CH, which is meant to sound like a 'voiceless uvular fricative'. That's like a throaty cough, and not the CH you get in *chat*. It's not impossible to master the voiceless uvular fricative, and you can research such matters online if that's how you like to do magick. With *Goetia*, there's such a mix of languages involved in the development of this magick that I think it's too much to assume the CH always represents Khet. I've found, like many others, that it's easier to make the K sound. Even if it is the Hebrew Khet you're meant to be saying, K is a perfectly adequate equivalent. Here's an example:

Malchihael (MAL-KEY-HAH-ELL)

You can see here that I don't make it MAL-CHEY-HAH-ELL because the CH sound is not easy to say. It's much easier to use K, and it works. It's easy to say key.

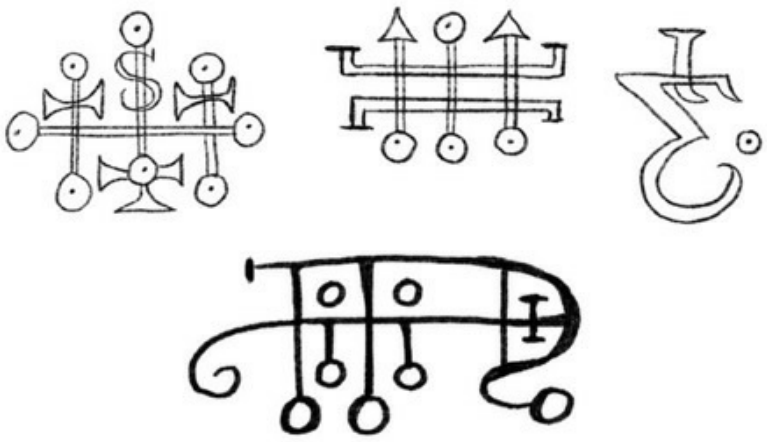
To explore this word in full, MAL is like the first part of *malignant*. KEY is the word *key*. HAH is the AH sound with an H, so it sounds like the last part of *aha*. ELL is like *hell* without the h. Use this approach, and you can't go wrong with making a sound that's sufficiently like the name to activate the sigils.

If you get too concerned and worry about making the right sound or getting a perfect pronunciation, you're doing it wrong. And remember that if you pick up other books, every angel and every demon can be named in many alternate ways. If you have a strong belief about how it should be said, go

with that, but otherwise, this all works.

The Absent Circle

That mysterious sounding chapter title only means that I'm letting you know this book doesn't contain the typical sigils that are filled with circles of Hebrew letters. You know by now that the sigils in this book look like this:



You get the angel sigil above, and the demon sigil directly below. What about the Hebrew letters? If you've read modern magick books, or even some of the older ones, many of them make use of Hebrew letters.

These Hebrew letters are powerful triggers for many styles of magick, and I use them in rituals myself, but here, they aren't needed. I'll explain why shortly.

If you don't know what these Hebrew-style sigils look like, the letters dominate the demon's sigil. This is what a demon sigil looks like when it's been encased in a mesh of Hebrew lettering:

That sigil is one I made up to make a point, but it's a fairly standard interpretation. This is a sigil style that can work well, and I've used it myself, but I think it reflects the old style of constraint where you were trying to trap and coerce the demon, and that can give the magick the wrong atmosphere. The real problem is that the demon's sigil is so small you can't see the details, and they are important.

If my research is correct, all the important names are already included and encoded in the sigil. That is what the sigil is for. It's a visual key to the spirit that means no letters are required.

The sigil for a demon is a visual representation of its name. The sigil for an angel of the *Shem ha-Mephorash* contains a visual representation of its name. It is the angel's name drawn as a visual code. I would take this even further and say that the *Shem ha-Mephorash* sigils contain the encoded names of the three Attending Angels.

I have found some people believe this concept makes sense overall, but they are resistant to the idea that the Attending Angels are also included in the angel sigils. Please note that the names of the Attending Angels are

aspects of the angel's name.

I'll give an example. If you look at the angel name Kahetel, this name is made of the letters K, H, and T, with the el ending. Every angel name ends with el or iah. The Attending Angels for Kahetel are Kantiel, Halshimael, and Tumiel. Once again, that's K, H, and T. I am, of course, using English letters to explain this, rather than Hebrew, but I hope that makes it easier. You may also notice that Kahetel is not spelled KHTel, so where are the missing letters? In Hebrew, the vowels are often marked on the letters themselves, so when studying the name in a primary source, you will see K, H, and T, but also the vowel markings that make it clear the name is Kahetel.

That explanation applies to any other angel. Mebahel is an angelic name made from the letters M, B, and H, and the Attending Angels are Malchiel, Boel, and Hofiel. You will see this throughout the book. I think this shows that the Attending Angels are aspects of The Ruling Angel. They are beings in their own right, but are born of and bound to The Ruling Angel, and are thus represented in the sigils.

It makes sense that any sigil created to represent The Ruling Angel would also represent the Attending Angels that work alongside it. And this is because I believe these sigils were drawn with the intention not only of calling the angels but of connecting to the power of the associated demons. Not everybody will agree with that, but experience bears this out. The magick works, and the sigils let you task the angels and demons to work together without you ever having to look at Hebrew letters.

There is absolutely no need to surround the sigils with divine names and Hebrew letters. It's a method that works in some situations but is not required when tasking these angels and demons. Circles, squares, and other bounding shapes have great importance, as seen in my first book, but there are times when these elaborate shapes of letters are not required and may even harm the magick. This is one of those times.

Questions and Answers

Q: I've seen that an angel or demon has a power you haven't listed. Can I use it with the techniques you describe here?

A: If you've seen another power attributed to one of these angels or demons, in a book or online, you can try using it, but it may or may not work. I've included a list of powers that I know to work for these angels and demons.

Q: Aren't the angel sigils meant to be drawn in red ink?

A: In some systems, they are drawn in red, but this was a comparatively late addition to the magick. That doesn't make it incorrect but means it may not be essential. I have found that for these rituals the sigils work more effectively when presented without color.

Q: Why don't the listed powers match the ones found in the older grimoires and documents?

A: A lot of them do, but this ritual approach makes use of angel and demon powers that were discovered during the last few decades of occult investigation. There were also some discoveries made in the eighteenth century that are not found in books like *Ars Goetia*, nor in Crowley's books or others from that period, but some of them are found in more modern grimoires. It doesn't matter when a power was discovered, only that it works. For more advanced occultists, the evocation of a spirit can help you understand what other powers it may possess, but making discoveries that work for everybody is difficult. If you want to try an unlisted power, you can do it without risk, but it might not work.

Q: Can you reverse the magick?

A: Not really. Try to decide what you want *before* using magick. You *can* repeat the ritual, and make a request to the angel and demon to reverse, stop, or cancel the magick you have requested, but this is rarely effective. If the result hasn't come about yet, you just might stop it. But if you have already made the result manifest in some way, you might not be able to stop it. In such cases, use new rituals to guide your life back on course. You might be

able to find an angel and demon combination with the opposite power, so you can do magick for the opposite result, effectively cancelling out the unwanted result.

Q: Can you give more details on how to interpret the powers?

A: I know you're not really going to ask this, because I've said all that needs to be said about interpreting the powers. The book is a grimoire, and reading it is a magickal undertaking. Interpreting the powers in your own way is the best way to find out what they can do for you.

Q: Can I use a few rituals at once to make sure I get what I want?

A: It's never a good idea to 'make sure' with magick, because when you try to apply too much force to something, it may shatter. It is better to make something soft and pliable so that it can be changed with minimal effort. Doing lots of rituals at once is a fool's game because if you *do* get all the results you're asking for, you won't have the ability to cope with them all.

If you have read all that I said about choosing a ritual, you will probably find a single power that has the potential to achieve everything you want. Remember, you can look at the other powers listed for that angel and demon combination, and you get a feel for the full scope of their power. When you choose one power, you are choosing to work with spirits that possess many other powers, some listed on that page and others only implied, all of which they will bring to help you when it comes to satisfying the needs of your life and the task you have set for them.

It is possible to perform several rituals at once if you are trying to affect different aspects of a single problem. There are two ways to do this. If you're working three rituals, with three sets of angels and demons, you can create a single request that is used in all three rituals. You make an identical statement to each angel and demon pairing, and in doing so, you create a harmony between them where they work together on the task at hand. This only works if you are able to craft a sentence that is relevant to the powers of all the spirits being called. Another approach is to decide for yourself all the factors that require change in order to get the result you want, and strategically target each factor with its own ritual. Each individual ritual will have a single result, but all will contribute to your overall goal. If this sounds complicated, I

agree, and I think using a single, simple tasking ritual is the best course of action most of the time. Only use the mix-and-match method when you're used to getting good results.

If you're feeling desperate, resist the temptation to do six rituals for six different results in one day. Let a few days pass and give the magick time to work before adding another power. Patience is a useful magickal skill.

Q: Can I use this for invocation or evocation?

A: It's not designed for that but if you want to experiment, you may get results. I have found a completely different method is required and one that is too complex for a book of this length. This book is about tasking the angels and demons, and although that is a limitation, it is not a major one, as you have access to over four hundred powers. I would get acquainted with those before starting to work on anything else. If I were more experienced and discovered this book after decades of occult work, I would still choose to learn the method before experimenting. New books give you insights into systems you haven't discovered before. Discover all you can about a system and see how well you work *within it* before moving on or expanding on its details.

Q: I like your sigils for the angels. Can I use them with other authors' methods?

A: Yes, but you might want to cover up the demon sigil with something if you are doing purely angelic magick.

Q: I've heard that the demons of *Goetia* are egregores or mental constructions and not real demons at all. Is this true?

A: Nobody knows, but my experience of demons tells me that they are real and that using this method you contact the same demons that are contacted through full evocation. During evocation, I have asked for guidance to refine the magickal system you find here, and the angels and demons have given me that assistance. I think you will find this magick lets you task the real angels and demons, not a shadow, reflection, or simulacrum of those spirits.

Q: Can I use Admitting Words, Evocation Keys, Psalms, or other

methods I've seen elsewhere?

A: You can, but there is no need to and you are more likely to get results if you work with the system with trust, rather than tinkering with it immediately.

You can, of course, do anything you like, but I have no idea if it will help, hinder, or work in any way. When you find a book like this, no matter whether you are new to magick or profoundly experienced, I think it is wise to try the method as you discover it. If you normally cast a circle or light a candle or burn incense, leave that out of the ritual to see how it works. If you feel like experimenting, wait. See how this method works for you first. You can still use a daily banishing or anything else you consider important to your magick, but you don't need to add anything to these rituals.

This book is the result of many years, many minds, and an involvement with magickal practice that far exceeds my personal experience. It can take years to master a system even though you should get results quickly. There's no reason you can't get results this week, but really understanding a magickal system and making it part of your life can take years. But imagine if, five years from now, you are truly adept at using this. You've used that important paragraph I mentioned in the chapter *Practical Magick*, you've read the whole book, you've used the magick, and you've found that it works most of the time. That would be a good place to be. Even if it took five years, that would give you an edge over the impossible, an advantage over the ordinary, and make you more powerful than your friends, enemies, and competitors. It is worth putting your time into that. Otherwise, five years later you may still be searching for a new way to live.

Q: How long do the effects of a ritual last?

A: If you have asked for a single change, that change will occur. The effect will continue unless external forces or internal motivations affect the result. Should a new situation develop that requires magick, you may need a new ritual. That doesn't mean the other effect wore off, but that magick is available when inevitable changes and developments occur.

Why The Union of Power Works

Some people think angels are good messengers of God who do nothing but great work, and demons are obviously evil. Anybody who's worked with this magick knows angels are capable of awe-inspiring, mighty power that can bring joy or devastation, and yet demons can bring peace, wisdom, and results that are kind to those who benefit from them.

To understand this, you need to look much further back than the conflict suggested by modern religions. Glance back at the oldest religions, and you see that spirits were simply spirits, and the separation into good and evil had not yet been invented. It's another over-simplification but there is enough truth for it to be noteworthy.

A problem for many people is that they wonder if magick is safe. And is demon magick ever safe, even when you work with angels? Could it be that working with the angels actually makes it more dangerous because it angers the demons? Ok, you will hear a lot of superstitions. You will hear a lot of strong opinions, and for some people, worshipping demons is almost a religion. I am not interested in that madness. The angels and demons exist not to be worshipped, but to be worked with, and it is their place to bring assistance. Whatever truth there may be to the stories of their origins (and there are many stories to take your pick from), it is the way we relate to them now that matters.

I can't make you believe anything, but I can tell you what is true from my experience, and that is that the magick is safe. There is no danger of attracting the wrong spirits, or of the demons revolting against you, or the angels controlling your life. If you fear such things, take some time before working magick, to see how you feel about magick. Wait until there is a need that makes you willing to let go of any fear.

Whatever your previous beliefs, you should know that this book rejects the idea that demons can never work with angels. Sometimes you hear somebody saying, 'This isn't what the demons want,' and it shows they have never experienced the Union of Power. Within magick, there are many structures and hierarchies, and thankfully for you, you do not need to learn them. The demons are not being punished or forced, but freed to work in a way that remains safe. The angels guide and oversee the magick, not to terrify a demon into submission, but to set it free to work its worldly powers.

Some people believe that the demons hate working with or beneath

angels, and that they are a legion of monstrous rebels out to rule the universe. I sometimes despair of how ridiculous people get when they start theorizing about magick. The demons know their place and thrive willingly when called to work alongside the angels. All the spirits, when called, are working for *you*. They are willing to comply (as well as bound to by the ritual) because bringing your desires into reality is their purpose. We cannot know what angels and demons think because even advanced occultists who evoke them directly will obtain shady answers that lack consistency. But I think it's widely known amongst experienced occultists that angels feel a duty to bring power where it is required, and demons thrive on making imagined reality become real. There is no conflict and no danger if you follow a few simple rules. You are calling the spirits to do what they 'want' to do.

The words 'constrain' or 'bind' can lead to so much misunderstanding. What really goes on is that the angelic and divine names don't limit, control, harass, ensnare, or chain the demon, but they constrain a demon through *guidance*. The demon isn't forced but is led to perform the best supernatural activities that it can. By calling the angels, you get the right demon and not some dangerous shadow or echo of the demon.

It is true that the seventy-two angels *can* be used to force the demons into submission, but just because it is possible doesn't mean that's how the magick has to work. What happens in this book is about a much higher and cooperative magick.

No matter how many times I say all this, some people will think this book is about angels controlling demons or constraining demons so that they obey angels against their will, and all I can do is say that it's no coincidence that there are seventy-two *Shem ha-Mephorash* angels and seventy-two demons of *Goetia*. It has to mean something.

If you think about that connection, you can probably imagine the potential. You can look at the bigger idea, the truly hidden secret; that angels and demons are arranged in this way - with a connection between each angel and its corresponding demon - so that they can cooperate to solve your problems.

Manifestation is their highest duty, and when called to work together, they will do so because of their station, their office, and their purpose.

My commitment is to make this magick as simple as possible, but be cautious about trying to make it any easier. There are some risks if you simplify the rituals any further.

With angelic magick, you can sometimes look at the angel names, say those names, think about what you want, and you get a magickal result. But when people try the same sort of experiments with the demons, even when using the correct angelic words, the magick may be too flimsy to be completely safe.

With over-simplified magick, you might get results, but the results are not usually what you want, or long-lasting, and they may even make new problems arise. This only happens if you mess about with what's in this book. This magick has been simplified as far as it can go. Take away the sigils or the angel names, or anything like that, and I think you're opening yourself up to trouble. Otherwise, use what's here, and *there is no danger*.

I'm not saying this to look like the ultimate master of angel and demon magick, but because I have tried to simplify this even further, and I regretted those actions. Many months of work showed me that the rituals shouldn't be any simpler than this.

If you make a call without the sigils and a ritual structure, and without an understanding of how the powers mingle, you can end up with problems. I understand there is a trend to take magick books and strip away some of the 'complications' to make them even simpler. It's really important to remember that in presenting books like this, *the authors have already done this for you* and have made the magick as simple as it can be. Remove anything else, and the magick will lose balance, structure, and the power required to get results that actually work for you in the long term.

Without experimentation, magick would never develop, but I urge you not to attempt to adapt this system to be faster or simpler than it is, given the might of the entities you are dealing with. The method is already something that only takes *minutes*. That doesn't mean you should never experiment. I believe in experimental magick, but if you are looking for results, spend some time trusting the system you have chosen to work with.

I started in occultism with rituals that sometimes took days of preparation, hours of slow initiation into the work, and long periods of concentration and meditation. It's easy to read a book like this and believe that it's complicated and could be simplified, but it is not. It is the essence of all that has gone before. There are hundreds of years of knowledge, and the experiences of countless occult practitioners, that have led to the system I have revealed to you here.

Summoning Angels and Demons

This isn't a bibliography or description of all the sources used, because if you've read the book, you'll know there are too many sources, and many are privately owned, and the images are my own hand-drawn versions based on the originals.

What's coming up is a history of ideas, and I strongly recommend you use the magick first and only indulge in this material when you know it's working for you.

You might find what's coming up in the following chapters to be pointless theory, and if so, leave it and get on with your magick. For you, the book is done, and you've got what you need. This chapter is for all those readers who want to know where the method came from, why I use these sigils, and why this should work better than anything else.

I know some readers like a bit of background material so they can get an idea of why this *could* work. The practical magick works whether you know any of this or not, but if you've paid for the book, you might enjoy seeing why you've been presented with sigils for the angels and demons that are not published anywhere else. Most of the demon sigils are familiar, but the angelic sigils are quite unique and based on a source that makes them especially powerful. You might want to know why it's safe and how it's been simplified.

There are many legends about the origins of the demons found in *Ars Goetia*, and if you look back at some of the older texts, including *The Testament of Solomon*, you see that the names and attributed powers have changed over time, as have the methods of calling. The sigils weren't present in most grimoires until relatively recently, in historical terms.

When many of the famous grimoires were written, there was a strong emphasis on binding the demons with angelic powers, and some say this was to appease the church and protect the authors of such grimoires from persecution. While possible, it's also quite probable that the tradition of binding arose because there is a connection between the angels and demons. It is no coincidence that there are seventy-two angels and seventy-two demons. I think that binding was a misinterpretation of the connection, based on fear, but the connection was real.

Dr. Thomas Rudd's *Liber Malorum Spirituum seu Goetia* (documented as Harley MS 6483) was a key text for academics and occultists alike because

it showed that for each angel there was a corresponding demon. Other texts reflected this belief, but Rudd is an important figure in the history of magick, and for him to conclude that angels and demons were connected has to mean something. Working occultists may have been ahead of Rudd in making use of this knowledge, but it is impossible to prove at this point. When the work was published as *The* Goetia *of Dr Rudd* by Stephen Skinner and David Rankine its methods became more widely known. The academic research can be dispiriting because you see many mistakes, much confusion, and methods being altered and shifted over the centuries. It is important to compare it to the work being performed by successful occultists.

With the rise of Western Occultism, led by figures such as Aleister Crowley, it appeared that the subject of demons was a closed book and that everything was known. Crowley had written the definitive work, so they said, when he published his *Goetia*. If you wanted to summon the demons, his book had everything you needed. And it's true that this method can work. It's a miracle that it can work because the sigils are badly distorted, and the book has additions from various subjects that Crowley loved such as an Egyptian exorcism (which he used elsewhere to call the Holy Guardian Angel), and a lot of impenetrable and superfluous material. It's such a mess that some people have assumed it was a blind; that is, a lot of garbled mysticism designed to hide the practical magick, forcing further research from the astute occultist in order to achieve any actual result. But it works, just, even though much better books have appeared since.

In more recent decades authors tried to simplify what Crowley put together, or reinvent methods based on ideas found in earlier sources. While authors such as Gordon Winterfield provided methods that were very much post-Crowley, they were also based on the works of Rudd and others, which were gradually leaking into the public domain. What many people do not know is that Winterfield's method, and others like it, have been widely known within occult circles for many years, because occultists have been studying those primary sources for longer than the academics, and have access to sources that academics have yet to discover.

This means you could buy all the books by modern authors (including this one) and see what works, or do a lot of academic research. It's up to you. One problem is that there has been a lot of disinformation, often peddled by lowbrow profiteers. One recently published book confuses the demons of *Goetia* with all manner of other deities from a hodgepodge of cultures and

pretends they are all ruled by Lucifer. (I am not referring to *Lucifer and The Hidden Demons*, published by The Power of Magick Publishing. That is a highly respected text.)

Disinformation and fanciful thinking are nothing new. In some demonic traditions you chant words known as Enns. These are words that were probably introduced by a modern author. They are supposedly based on a privately owned grimoire from the seventies. Although I agree that private grimoires from the twentieth century have their value, it doesn't count if there is a deliberate hoax. Some observers have suggested that the Enns are a promotional hoax. Although you will find many claims that these Enns appeared in grimoires around the world at the same time, there is simply no evidence for this. Academics dismiss it as fiction. Occultists are more open-minded and have used the Enns, with some saying they help. Others have found the words lead you to a weaker shadow of the demon.

I believe the Enns have some power, in some cases, because they have been used many times by many people. It's an egregore effect; by repetition, something becomes faintly real. That's the reason they aren't included here; I want you to contact the real demon, not a shadow of its true form. In addition, for the combined angel and demon magick I have found the Enns to be wholly useless. You will hear about them and I don't want you to feel you're missing out on an important aspect of magick. I believe that the magick in this book works *better* without the Enns.

The sigils are such an important part of the magick, but a source of great confusion for readers. In recent years, many books have published angelic sigils that, to me, aren't everything they could be. And many of the demonic sigils are so distorted as to be almost useless, while others are ok, but not the best options. I have tried to give you the best.

Just about any sigil with some history of being effective will work, but the better and clearer the sigil, the more likely you are to get results. If you send a postcard, the quality of your handwriting doesn't matter. The address only needs to be legible. But if the address is clear, and the postcard has the right stamp, it's more likely to make its way around the globe without mishap.

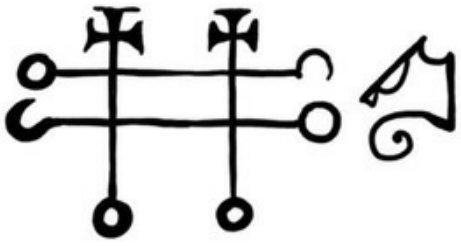
You can find all the seventy-two angels and their sigils (named and ordered differently) in Ben Woodcroft's *Angelic Sigils, Keys and Calls*, and in other books. I am not saying that those methods or sigils are wrong, but I am offering an alternative that I believe in, and I will explain why.

Given that this book is published by The Power of Magick Publishing, (which was originally Ben Woodcroft's company before it was taken over by Christopher Wood), it might appear rude of me to write a book that says Ben's book contains the wrong sigils. I am *not* saying that his are wrong, but offering the alternative that I believe in. If you like my sigils, you can use them with Ben's method instead of mine if that's what you want to do. Or if you like his sigils, you can use them to make your own combined sigils to use my method. But I have my thoughts on this, and it's important to share them here, so you understand why the images you find in this book are unique. I think we owe Chris Wood thanks for publishing works by authors who have different ideas rather than trying to form a group that's restricted by all using exactly the same concepts.

You can find all the demons in this book in hundreds of other books (with more variations on the demon names and sigil designs than you'd believe). Most writers are too lazy to do much research and copy the Crowley sigils. You'll find many more variations online. The Crowley sigils now appear on cheap t-shirts and coffee mugs. We should be grateful that Crowley's sigils are the least effective, given that they are being paraded down the street on casual-wear.

Many of the sigils in this book won't look like those you've seen in other books, even books published by The Power of Magick, so I'll set everything out as clearly as I can so you can see why I have revealed these for your use.

I'll start by looking at the sigils used for the seventy-two angels of *Shem ha-Mephorash*. Many authors would show a boldly drawn angelic sigil. For Haaiah, it would look like this:

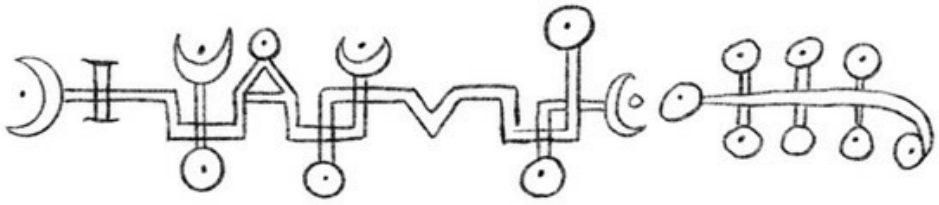


Sigils such as this are based on the works of Blaise de Vigenère, who was, amongst other things, a cryptographer. That is, he was interested in codes, and that has always made me wonder if he was corrupting or altering

the sigils as a form of cryptography.

Whatever the truth, the Vigenère sigils remain popular, and minor variations and different orderings of these sigils are found everywhere. They are the source of the Golden Dawn *Shem ha-Mephorash* sigils, as well as those found in books by authors such as Ben Woodcroft, Damon Brand, and Gordon Winterfield, or in the lesser known book, *Traite de Magie Kabbalistique sur les 72 Anges* by Frater Luxaour

Despite the popularity of the Vigenère derivations, I have discovered the more effective sigil for the angel Haaiah actually looks like this:

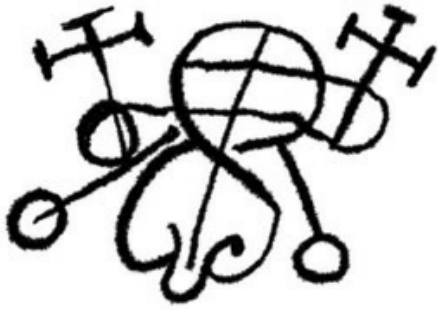


There's quite a difference. Although my chosen sigil comes from a more recent source, it is, I am certain, based on a much older primary source than the one used by Vigenère. Or if it uses the same source, it is more honest and direct than the sigil used by Vigenère, without a code hiding its power. That means this book contains the most authentic and powerful angelic sigils you could ever use.

I will elaborate on this discovery so you can understand where this power comes from, and why I have used these angelic sigils throughout the book rather than the more common ones, and so you can see I am not full of self-important hot air, but sharing what I believe to be the best material.

For the demon sigils, you have almost certainly seen Aleister Crowley's sigils, which are a strange corruption of earlier and more powerful sigils. He took the old sigils and made them into tight little shapes. His sigil for the demon Bael looks like this:

If you see this sort of sigil, it *can* work, but it's the weakest of them all, and since the publication of Joseph Peterson's *Lemegeton* it's now widely accepted that the most authentic sigils usually originate from a manuscript known as Sloane 3825 and look like this:

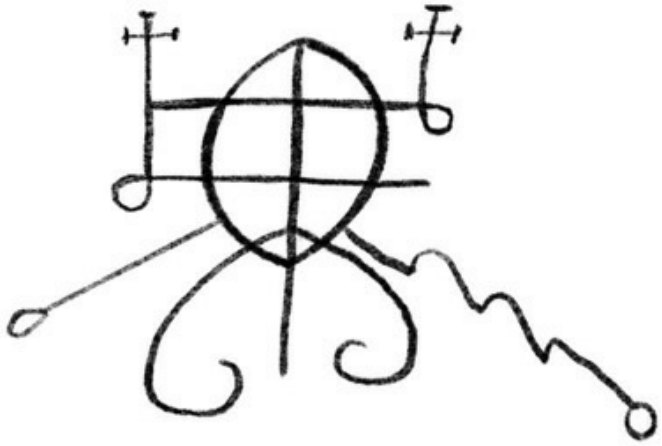


You can also study *The* Goetia *of Dr Rudd*, by Stephen Skinner and David Rankine, to see that the demon sigils were at one time drawn more boldly.

This is my version of the demon Bael sigil, based on Rudd's work in the manuscript Harley 6483:

Although Skinner and Rankine imply that these may be the oldest and possibly most authentic demon sigils, that's very much up for debate. What matters is whether or not they work, so I don't worry about it here and use only the ones that are effective.

Finally, I have included a source that will be explored in depth shortly, known as Wellcome MS 3203. It contains the angelic sigils found in this book, and there are also a few demon sigils that work better than any others. An example shown here is the sigil for the demon Bael, which looks like this:



It should be clear that the demon sigils in this book do not come from a single source, and in some cases, they look rough and grittier.

Wellcome MS 3203 is given the full title of *Five Treatises Upon Magic*, and the bulk of the material is of no use to us here. Indeed, it is widely regarded as too modern to be of much magickal interest, and some would go so far as to say it's been discredited. I believe the opposite but acknowledge it is a confusing manuscript.

Owned by Frederick Hockley it was transcribed by Henry Dawson Lea in 1843, with the demonic materials written by Ebenezer Sibley, and the angelic sigils drawn by M. Lenain (to some degree based on a collection belonging to the Comte de Boulainvilliers). This means that although the sigils for the angels and demons come from one bound manuscript, transcribed by one person, there is no single author.

For the sake of simplicity, I will refer to the demon sigils as being drawn by Sibley, and the angelic sigils as being drawn by Lenain. What earlier sources they used and what changes were made during transcription, we may never know.

Sibley's work is incomplete, but the demon sigils that work, do so extremely well. Only those that work are included here. The work of Lenain is, I believe, the most powerful source of angelic sigils, even though this transcription was made in 1843. This is very late for a grimoire, but there are good reasons to believe these sigils are actually based on the oldest primary source.

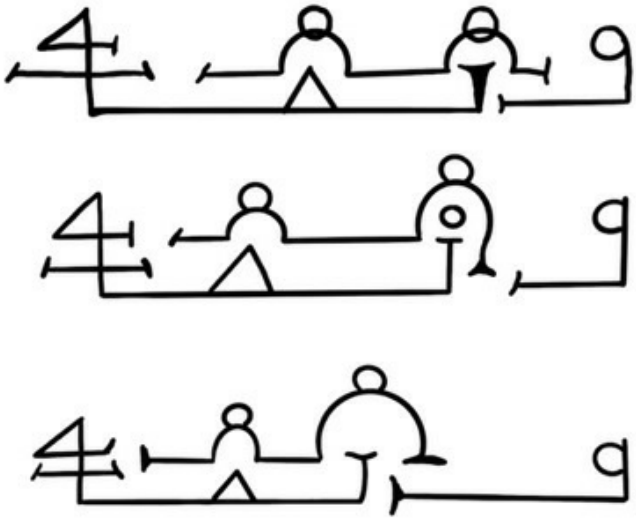
It would be inaccurate to say that everybody else is wrong, but few authors or groups agree on which sigils are correct, even when using the Vigenère source materials. One recently published book has sigils that were, from what I can tell, just made up by the author, because they look like squiggles with a circle at the end. What I include here works for the magick you find in this book, and that is the main reason I use it, but I think it's also fascinating to see that the angelic sigils in particular just might be the most representative of the originals. This is the opposite of what everybody has thought for a long time.

Usually, in occult research, you look for the oldest source you can find, and you think of it as 'the original' and therefore the best. But this isn't always the case. Magick is developed and better versions can be fashioned. It's often assumed that more modern versions are wrong because of copying errors, but sometimes changes are introduced deliberately. Although this is often true, I do not think that was the case with the Lenain sigils. I believe Lenain's sigils were created by a person, or a group, who had access to source documents we have never seen, and that are possibly now lost. These source materials predate those of Vigenère, I am sure. In one of the academic books about demons, the author casually notes that it would be interesting to know where Vigenère obtained his sigils. Indeed it would.

Although it's not my purpose to undermine the work and beliefs of

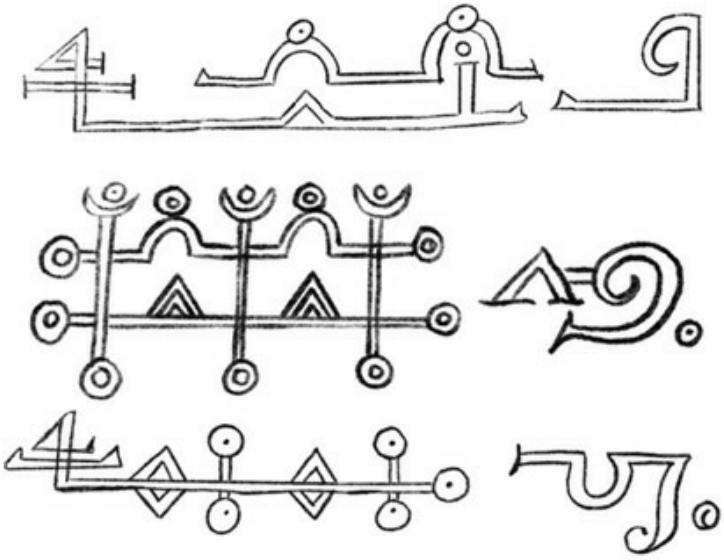
others, I do want to share what I found about the more popular sigils, and why it made me doubt them.

Some of the more commonly found sigils look so similar to each other that you wonder how they're meant to work for different angels. The classic Vigenère sigils for Lelahel, Mebahel, and Netahiah look like this:

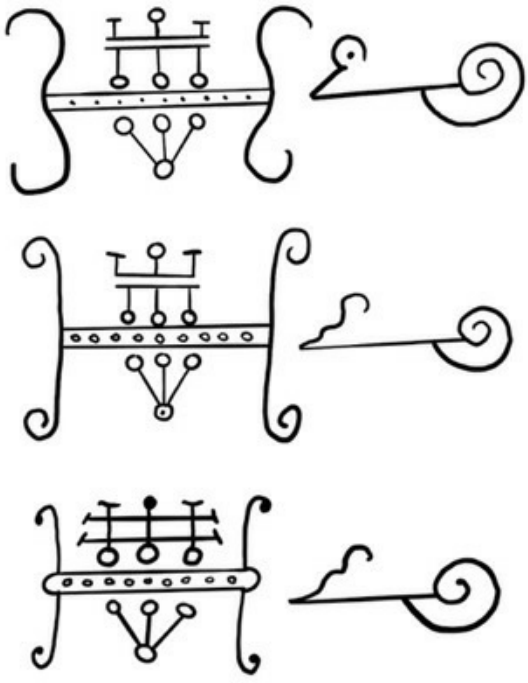


Spot the difference between those three. There isn't much. In most systems, these angels are arranged almost consecutively, and their sigils are nearly identical. This suggests that when this list of sigils was compiled, some were missing. The gaps were probably filled by making copies of sigils with the tiniest variations.

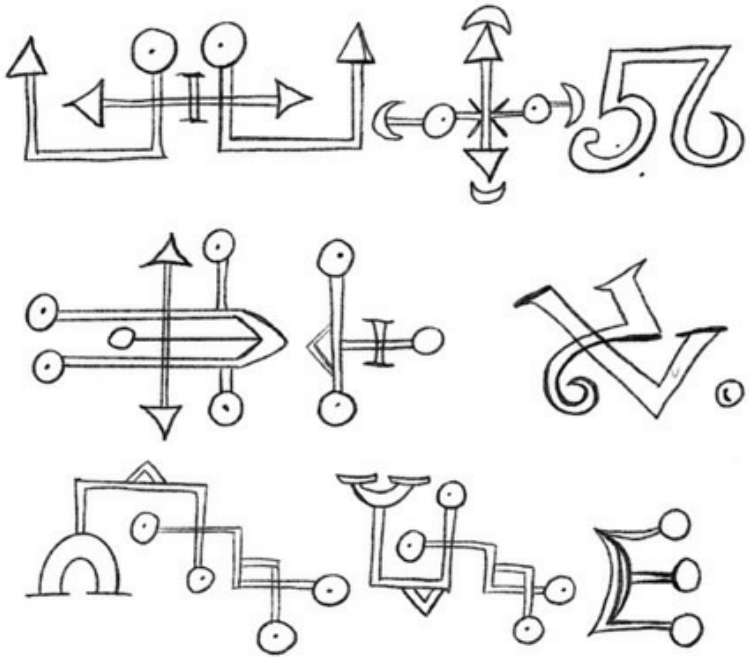
These are Lenain's versions of the sigils for the same angels; Lelahel, Mebahel, and Netahiah:



An even more striking example is provided by the Vigenère sigils for the angels Shahaiah, Omael, and Lekavel:

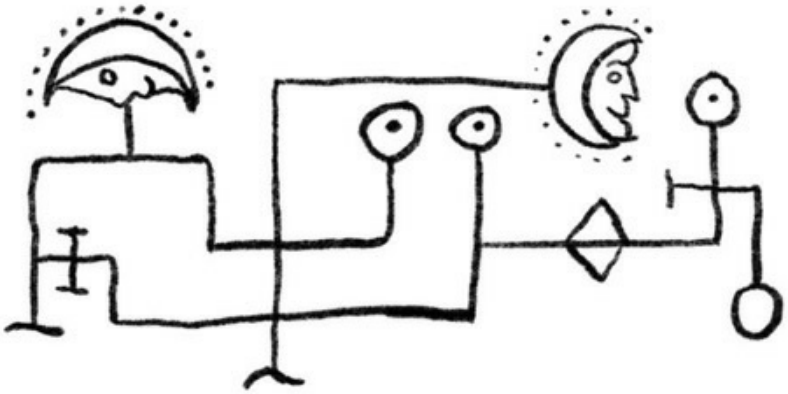


When you look at Lenain’s sigils for Shahaiah, Omael, and Lekavel, the quality of variation is clear:

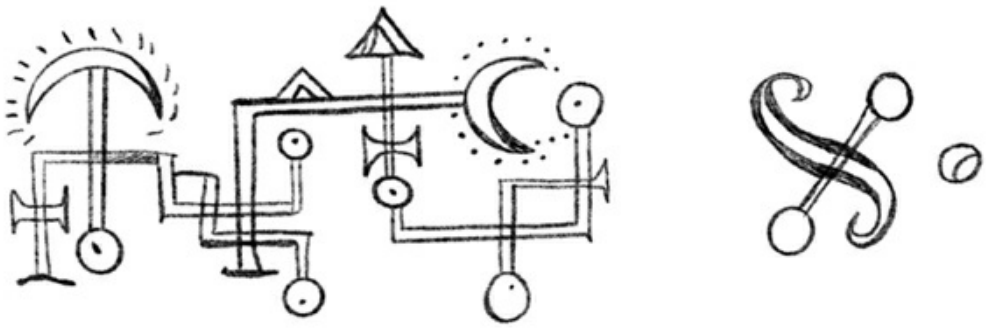


It’s worth noting that Shahaiah is the 28th angel, Omael is the 30th angel, and Lekavel is the 31st angel. They are all so close together it’s as though the same sigil was used several times to fill gaps.

It is also noteworthy to study the Vigenère-based sigil for Kevekiah.



Note the moon-like faces. Given that the other sigils contain no pictorial imagery, it seems quite out of place to see smiling crescent moons. This suggests that the sigils for Kevekiah were corrupted over time. Perhaps all the Vigenère sigils were corrupted. Lenain’s sigil for Kevekiah looks like this.:



I think that makes it the original, or one based on something older and less corrupted than those that show the pictorial faces.

To me, the Lenain sigils have a complexity and symbolism that suggests they contain more meaning than the simpler version. What people take to be the original is actually a fairly loose copy, and for once the most modern source material is actually the most accurate because it was based on a source that, at present, remains lost.

There are many more examples, and when looked at objectively, Lenain's is the only source that contains unique sigils for each angel. The other sources contain duplicates, which suggests there were errors and omissions. Where Lenain's sigils have the full details, the traditional sigils used by most occultists are blotchy representations of the originals, as though simplified by hurried copying of an incomplete source. Lenain's works are far from hurried and contain deep but subtle symbolism.

What you get in this book may seem like a strange combination of sources, but that's only if you look at the surface. I'm using the ordering and correspondences (which angel matches to which demon) shown by Rudd and echoed in manuscripts such as *Shorshei Ha-Shemot*; I'm using the sigils of Lenain, Sibley, and Rudd, and I'm using attributes only where I know them to be true from personal work, confirmed through the efforts of trusted occultists from the various groups and organizations I have been associated with.

The three Attending Angels that work beneath The Ruling Angel to connect with the demon are derived from *Shorshei Ha-Shemot*. There are several versions of *Shorshei Ha-Shemot,* and you can also find these names in other archaic books, and even in modern texts such as those by Jacobus Swart. Note, however, that Swart's interpretation is a personal one (as are

they all) and I believe he used a version of *Shorshei Ha-Shemot* that is not quite as effective as the one in my possession. It's widely accepted that variations exist and that all work, but I'm confident in the power of the edition I possess.

This book contains workable material without being tied to the dogma of one source. Sibley, for example, orders the demon sigils in a manner that defies obvious understanding, and yet the sigils themselves are anything but rushed copies. The same is true of the Lenain sigils for the angels, and they contain a rich symbolism. Rather than being the red scribbles found in some books, they are intricate lines and curves. I believe the broken lines and incomplete circles are not errors, but replications or interpretations of source materials. It is in these small details that a dedicated researcher can find fascinating truths. It is intriguing that the sigils, and in particular these small details, are close in appearance to those held in the private grimoires of several orders and magickal societies, suggesting that the genuine materials were passed down in occult circles while remaining hidden from the public. Only as Lenain's work has bled into the edge of occult consciousness does it seem like the right time to make these sigils public.

But within Wellcome MS 3203 the ordering, spellings, descriptions, numbering, and other details are often wrong, so how can this material be trusted? I only know that you need to be in the presence of the actual manuscript to get a sense that the sigils were drawn prior to its assembly and inserted as the manuscript was written. This is intriguing, but by now, I hope you have found that they work as well as I say.

For the demons, there are many sigil variations to choose from. I have used sigils that I believe to be the gold standard for all the techniques described, and sources for each are listed toward the end of the book.

In *The* Goetia *of Dr Rudd*, Skinner and Rankine argue that the sigils contained there are the tidiest and therefore the earliest, suggesting later versions became sloppier as they were copied. This is questionable, and I think it's fair to say that the Rudd sigils were probably cleaned up by Rudd because that's the sort of thing he'd do. This also means, as far as I'm concerned, that later sigils, such as those drawn by Sibley are as valid as anything from earlier times. Rather than trying to find the earliest sigil (which I believe is impossible, as much still remains hidden), I have tested everything that's out there, found them all to be effective, and have retained the best.

If you want an understanding of the history I'm alluding to in this chapter, read *The* Goetia *of Dr Rudd*, along with Peterson's *Lemegeton*. It's a good history lesson if you want to have a look at the most widely known information, but you should note that it only skims the surface, and many of the other documents alluded to and guessed about are where the real magick lies. But be warned that reading these academic texts can make you skeptical, so get your magick working first.

The reason I wrote this book is to pass on the practical knowledge I have on this subject, drawing from the sources when and where they work. If the inconsistency bothers you, go ahead and use whatever sigils you like, but I strongly recommend you try what's here first. There's a surprising amount of power in these combinations, and this magick has been hidden away from the interested magickal explorer for far too long.

Sources Used

There is no bibliography here because I have read thousands of books on this subject, many of which are not even in the public domain, and even those that are, can often be obtained only through painstaking work that requires permission to access private collections. Instead, I will clarify what comes from where. This has already been implied in the text, but this short chapter will add more detail.

Angel Sigils

The angel sigils are based on those of Lenain from Wellcome MS 3203.

Angel Names

The names of the seventy-two Ruling Angels, known as the Angels of *Shem ha-Mephorash* are from various editions and versions of *Shorshei Ha-Shemot*.

The names of the Attending Angels are also found in *Shorshei Ha-Shemot*. There are many versions of *Shorshei Ha-Shemot*, often with different vowel markings, so the final choice of spelling and voicing was arrived at by the experiments of my mentors, with some additional work of my own.

Demon Sigils

All sigils are subject to slight reinterpretation when redrawn, as you will discover when using them, but the copies I have made are accurate. Where there are changes, it may be because of the influence of another sigil from a private grimoire. Overall, however, these are the sources used.

Demon sigils sourced from the Sibley manuscript found in Wellcome MS 3203 are:

1. Bael, 2. Agares, 3. Vassago, 7. Amon, 8. Barbatos, 11. Gusoin, 12. Sitri, 13. Beleth, 34. Furfur, 46. Bifrons, 47. Vuall, 48. Haagenti, 51. Balam, 53. Caim, 54. Murmus, 57. Oso, 64. Haures, 68. Belial.

Demon sigils sourced from the *Ars Goetia* in Sloane MS 3825 are:

4. Gamigin, 5. Marbas, 6. Valefar, 9. Paimon, 10. Buer, 14. Leraje, 15.

Eligor, 16. Zepar, 17. Botis, 18. Bathin, 19. Sallos, 20. Purson, 21. Marax, 22. Ipos, 23. Aim, 25. Glasya Labolas, 26. Bime, 27. Ronove, 28. Berith, 29. Astaroth, 31. Foras, 32. Asmodai, 33. Gaap, 35. Marchosias, 36. Stolus, 37. Phenix, 38. Halphas, 39. Malphas, 40. Raum, 41. Forcalor, 44. Shax, 45. Vine, 49. Crocel, 55. Orobas, 56. Gemory, 66. Cimeries, 67. Amducias.

Demon sigils sourced from Rudd's work in Harley MS 6483 are:

24. Naberius, 30. Forneus, 42. Vepar, 43. Sabnock, 50. Furcas, 52. Alloces, 58. Amy, 59. Orias, 60. Vapula, 61. Zagan, 62. Valac, 63. Andras, 65. Andrealphus, 69. Decarbia, 70. Seer, 71. Dantaylion, 72. Andromalius.

Demon Names

The names do not always match the sigils in the given manuscripts, but they correspond closely. The nineteenth demon is listed in Sloane 3825 as Saleos, but choosing a final name is a process that involves looking at other grimoires, older source materials, understanding the languages used as the names were passed down and reinterpreted, and as always, using the name that works most effectively. In the case of this nineteenth demon, the name Sallos was chosen for this book, as found in Harley MS 6483.

You should note that one of the most popular demons is the twenty-sixth demon, widely known as Buné, due to Crowley's garbled manuscript. The correct and most effective name is Bime, and if you use Buné, you may only connect with a shadow of the real demon. You are, however, free to use whatever names you like if you have personal attachments or beliefs about individual names.

The Powers

The nature of the powers comes from tradition, private grimoires, word of mouth, and experience based on hundreds of texts that are too extensive to list, but with the above manuscripts being the original source of the underlying information.

Knowledge and Power

I hope you use this book and find that its magick is real for you. There is a lot of magick that will never work no matter how you try. I hope I've shared something you can rely upon.

There has recently been an explosion of online occultists and self-publishers, which has been exciting. It has sometimes been educational but has also led to a mass of disinformation and fanciful myths. The weird fantasies spread by some of the groups who worship demons are so disturbing I sometimes wonder if these people are actually occultists. It's as though they don't want the occult to thrive, and their actual plan is to make up so much garbage that they discredit magick itself.

I hope you find this book goes deeper than the factions who scream *you must choose to work with angels* or *demons because you can't work with both*.

You *can* work with both, and when you do, you are the one that will be laughing.

I do not claim to be an expert who should set the record straight and prove everybody else wrong. I am sharing the magick I was taught, the experience that made me able to work with it, and the research that has helped me understand how it works.

My claims are made to help you trust the magick and see its value, not to boast or put others down. I continue to recommend a wide reading of books by reputable authors.

If you enjoyed my book, please write a review on Amazon so that readers know what to expect. It's the best way you can contribute to the growth of genuine magickal knowledge and power.

With great warmth and thanks,

Henry Archer

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